



CSL

FOR CONSULTATION ONLY
CLASS HANDBOOKS FOR THE INDIAN ARMY.

2

MAPPILLAS OR MOPLAHS.

COMPILED

Under the orders of the Government of India,

BY

MAJOR P. HOLLAND-PRYOR,
RECRUITING STAFF OFFICER, ARMY HEAD QUARTERS.



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PREFACE.

THIS Handbook has been compiled chiefly from a report on Moplahs drawn up by Major W. E. Banbury, 78th Moplah Rifles, formerly Recruiting Staff Officer at Coimbatore. This report has been supplemented by notes furnished by Mr. H. H. Risley, Director of Ethnography for India, the local Civil Officers, and extracts from the various works of reference quoted. Much useful information of a practical nature has also been supplied by Lieutenant Colonel C. W. W. Burton, 78th Moplah Rifles, by whom Chapter V, on Recruiting, has been revised.

Chapter III, dealing with religious beliefs, customs, and festivals, has been written from the general Muhammadan standpoint rather than from the exclusively Māppilla point of view. These Handbooks are intended primarily for the instruction of young officers, and it is considered desirable that those belonging to Māppilla regiments should acquire a general knowledge of the customs of Muslims, such as would be useful to them not only in their own corps but also in any others recruiting Musalmāns.

It must be clearly understood that this is merely a first attempt to provide a précis of information regarding the history and customs of the Māppillas, a race of which little is known outside Malabar. It is hoped that later editions will be considerably amplified and improved, and it is requested that officers who may read these pages will point out and report to the Adjutant General in India such omissions or errors as they may discover, with a view to the correction of future impressions.





MĀPPILLAS OR MOPLAHS.

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MAPPILLAS OR MOPLAHS.

CHAPTER I.

History and Origin.

THE word Moplah, otherwise Māppilla, is said to be a contraction of 'Maha' [great] and 'pilla' [child], an honorary title amongst the Nayars of Travancore, and it was probably conferred on both Christian and Muhammadan immigrants originally, as a title of honour. Muhammadans were usually called 'Chōnaka Māppillas'; Christians 'Nasrāni Māppillas'; and Jews 'Jūda Māppillas.' In the present day the term 'Māppilla' is often loosely applied to all indigenous Muhammadans of Malabar; but it is now seldom used with a distinctive prefix with reference to members of other races or creeds. The origin of the tribe is generally ascribed to the progeny resulting from intermarriages between Arabs, who first settled on the Malabar Coast about 800 A.D., and the women of the country. This gave rise to the generally accepted fallacy that 'Moplah' is a corruption of Mā-pila, 'mother's son.'

The early history of the Māppilla country is difficult to trace.

Early History.

The first distinct figure that emerges from the mist of tradition is Cherumān Perumā, the last of the Hindu sovereigns who, for several centuries, had held sway over the whole of Kerāla, which comprised Malayālam, Cochin, and Travancore. Malayālam [Malabar], as applied to Kerāla south of South Canara, is a linguistic and geographical name of later growth. Kerāla has a past abounding in points of historical interest. It was the first part of India to come under the general knowledge of the ancient Phœnician navigators and traders; it was here that St. Thomas the Apostle on his religious mission is said to have first set foot in India, and it was in the same place that the Romans had in the third century A.D. stationed two cohorts to safeguard their commercial interests in the East; it was here, again, that the Arabs and Moors found a ready mart for European goods in exchange for the pepper and spices of this coast; lastly it

was the place where the enterprising nations of modern Europe in their early voyages of conquest, commerce, and conversion landed for the first time on the shores of India.

Cherumān Perumāl is represented as having voluntarily resigned his throne, subdivided his kingdom, and retired to Mecca, probably about 800 A.D., in order to embrace Islām. From this time Malabar (or Malayālam) remained divided among a number of petty chieftains, of whom the Rājā of Chirakkal (or Kōllatiri) in the north, and the Zamorin of Calicut in the south, were the most influential.

The arrival of the first Muhammadans, Arab pilgrims and traders, cannot be exactly determined as to date, but it is believed to have been about the 8th or 9th century. The legend of their settlement in the country is as follows.

Cherumān Perumāl dreamt that the full moon appeared on the night of new moon at Mecca, and that when at the meridian, it split into two—one-half remaining and the other half descending to the foot of a hill called Abikubais, when the two halves joined together and then set. Some time afterwards a party of Muhammadan pilgrims, on their way to the foot-print shrine at Adam's Peak in Ceylon, chanced to visit the Perumāl's capital, and being admitted to an audience were treated most hospitably.

Cherumān Perumāl's conversion.

When asked if there was any news in their country, one of them, by name Shaikh Sekkē-ūd-dīn, related to the Perumāl the apocryphal story of Muhammad having, by the miracle of which the Perumāl had dreamt, converted a number of unbelievers. The Perumāl it is said, was much impressed, and secretly made known to the Shaikh his intention 'to unite himself to them.'

When the Shaikh returned from Ceylon, he was privately directed to make ready a vessel and provide it with everything necessary for proceeding on a voyage. For the next eight days the Perumāl busied himself in arranging affairs of State and in assigning to the several Rājās under his rule their respective areas of territory. This was all embodied in the written instructions which he left behind him. At the end of the eight days he embarked secretly in the vessel prepared for him and accompanied by the Shaikh and his companions, set sail for Shahr on the Arabian coast.

Departure for Arabia.

The Perumāl, it is said, after remaining a considerable time at Shahr, formed a resolution to return to Malabar for the purpose of endowing his new religion with suitable places of worship and set about building a ship for this purpose. However, before the ship

was finished he fell dangerously ill, and being convinced that there was no hope of his recovery, implored his companions not to desist from their design of proceeding to Malabar, there to propagate the faith of Islām. To this they rejoined that they, being foreigners, could not know his country and its extent, and would have no influence therein; whereupon he prepared and gave them writings in the Malayālam language, addressed to all the chiefs he had appointed, requiring them to give land for mosques and to suitably endow the latter. He further enjoined his companions not to tell of his sufferings and death, and 'after this, surrendered his soul to the unbounded mercy of God.'

Some years later Malik-ibn-Dinar and his family set out for Malabar bearing with them the Perumāl's letters, and concealing the latter's death, delivered them to those to whom they were addressed. It is stated that the travellers were very hospitably received and in accordance with the instructions brought by them, land to build mosques, and the endowments necessary for their maintenance, were duly bestowed by the Perumāl's representatives.

Establishment of Arab Kāzis in Malabar.

One of the sons of Malik-ibn-Dinar was shortly afterwards installed as Kāzi of the newly established Muslim settlement.

Cherumān Perumāl having thus passed away after establishing Arab settlers and Islāmic influence in

The Zamorin of Calicut.

Malabar, the Zamorin of Calicut became the foremost of the Malayāli Rājās. His power was due to the fact that property in Calicut was made secure and in consequence, the prosperity of the place and the trading community largely increased. Among the latter the Arab and Muhammadan element became in time predominant, and as will be seen later on it was owing to this that the Zamorins were enabled to make great encroachments on the territories of neighbouring chiefs.

In course of time these settlers, their descendants by marriages with women of the country, and their

Increase of Muhammadanism.

converts, became a great power in Malabar, and no doubt many among them were enthusiastic missionaries, bent on spreading their Faith. Hindus found in the open arms of Islām, an easy refuge from their own stringent caste laws, which debarred them from taking part in profitable seafaring pursuits. The Zamorins encouraged the work of conversion, as they realised that it was from the Muslim ranks alone that their warships could be manned, and the apostacy of their subjects thus afforded an easy means of providing themselves with the sailors they required to cope

with their enemies at sea. When this political need had passed away, the resultant Māppilla race was found firmly rooted in the land, and rapidly increasing, added much by its industry to the material wealth of the country, and not a little to its social and political difficulties.

Shortly after the Venetian traveller Marco Polo's visit to Malabar

Muhammadan irruptions.

(1292-93 A.D.) Southern India was

convulsed by a Muhammadan irruption from the north under Malik Kafūr (1310 A.D.). It is believed by some that the Malabar Coast fell, in common with the rest of the Peninsula, before the Muhammadan invaders at this time, but there is nothing conclusive to show that this was the case. Kerāla probably owed its immunity from attack, and from the great internal strife that took place in the other parts of the Peninsula, to its favourable geographical position, being in those days practically closed to the rest of the world by the sea on the west, and by rampart-like mountains and forests on the east. Muhammadans continued their raids into Southern India during the fourteenth century and there can be no doubt that even in Malabar, which was comparatively free from such incursions, their influence was continually on the increase. The historian Abdur-Razzāk gives an interesting account of his visit to Calicut in 1442 A.D. He appears to have been much gratified at finding the trade of the coast exclusively in the hands of Muhammadan merchants, and at the additional mosques which his countrymen were not only obtaining permission, but also the means to build.

The country would no doubt soon have been entirely converted

Advent of Europeans on the
 Malabar Coast.

to Islām, either by conviction or by force. But the nations of Europe were in the meantime busy endeavouring

to find a direct road to the pepper country of the East. The first assured step in this direction was taken when Vasco da Gama sighted the Malabar Coast in August 1498. The arrival of this expedition aroused at once the greatest jealousy among the Arabs and Muhammadans of all classes, as they had the Indian trade and also that of the Red Sea and Persian Gulf, with Europe entirely in their own hands, and formed a powerful community exercising considerable influence both at the port and the court of the Zamorin, who is himself said to have grown to power chiefly with the sinews of war supplied by the Arabs and Māppillas. They immediately began to intrigue with the local authorities for the destruction of the expedition, and thus commenced the long struggle between the Arabs and Māppillas on the one hand, and the Portuguese on the other, the Dutch, French, and English participating in turn, with

the ultimate result that the Arabs were compelled to abandon their trade and quit the coast, while the Māppillas, losing their prestige and influence, shrank slowly to their present condition of political impotence.

The immediate outcome however of their machinations, was Hostilities between the Portuguese to embroil the Zamorin in a quarrel with the Portuguese. High-handed proceedings on the part of the former met with prompt retaliation on the part of the latter. Open rupture and massacre followed, and the Portuguese, driven temporarily from Calicut, transferred their trade to Cannanore. In 1506 the Zamorin launched an armada of two hundred and ten large vessels against this port. It was met by the Portuguese Governor Dom Francisco da Almeida, and nearly three thousand Muslims are said to have fallen in the battle that ensued, the survivors being scattered in all directions. This victory completely destroyed the Arab and Māppilla naval supremacy, and in consequence of his ill success, the power and influence of the Zamorin perceptibly declined from that day. Hostilities continued from time to time, but however divergent might be the views of Portuguese Viceroys on other points, they appear to have been at one on the question of the advisability of destroying Māppilla trade. Their policy was consistent, and directed to this one end; nor were they content with suppressing their rival's commerce, for they tried also to convert the Muslims to Christianity, and it is related that in 1562 they seized a large number of Māppilla merchants and forcibly baptised them, the latter of course reverting to their own religion at the first convenient opportunity.

Piracy on the coast. These and other stringent repressive measures led to the Arabs and Māppillas fitting out piratical fleets of small craft to prey upon the commerce of the Portuguese and their allies. In this they were at first very successful, and the Portuguese thereupon began an indiscriminate plunder of their property and devised fresh methods of oppression. The Zamorin about this time, *viz.* in 1568, again tried to arrange combined attacks on the Portuguese; but mutual jealousies among the Māppilla chiefs and Rājās brought all these expeditions to naught.

On the 6th June of this year, the Tellicherry factory diary records that Ali Rājā 'did last night treacherously seize the [Kodalla] Hill and Fort.' The Dutch were at the time settled in Fort Saint Angelo at Cannanore, which they had taken from the Portuguese, and Ali Rājā, the Māppilla sea-rover, lived under the guns of their

settlement. This rising Māppilla chieftain was now coming to the front. His family history can be traced back to the time of Cherumān-Perumāl. The first chief of the family was a Nayar by name Arayan Kulangara, one of the ministers of the Kōllatiri (or Chirakkal) Rājās, who is said to have lived about the beginning of the 12th century, and who, on embracing Islām, adopted the name of Muhammad Ali. Owing to his skill and ability the Kōllatiri Rājās retained him as their minister even after his conversion; and his successors, known as the Mammāli Kitāvus (Ali Rājās), were for many centuries hereditary ministers of the Kōllatiri, and their chief Sea Customs Agents and Port Admirals at Cannanore. After the Portuguese reprisals on Māppilla commerce, the relations between the Ali Rājās and the Kōllatiri Rājās had become strained, and at the period now reached, the Dutch evidently persuaded the Ali Rājā to seize Kodalla with a view to gaining for themselves, with his assistance, the valuable pepper trade which was controlled from that place.

In June 1727 an English detachment sent to Agarr to protect the
 Hostilities between English East India Company's warehouse at that
 and Māppillas. place, was stopped at Dharmapattanam

Island by Ali Rājā's people and turned back with insults. The English, with the assistance of the Kottayam Rājā, took one of Ali Rājā's forts in February 1728, and on the twenty-sixth of the same month the Kōllatiri Rājā took and destroyed the Māppilla settlement at Vallapattanam, killing six hundred men, women, and children. On the 29th the united forces captured Dharmapattanam Island, another great Māppilla settlement, and Ali Rājā's followers had to take refuge in the little island (Kakka) lying about two hundred yards off the point of Dharmapattanam. The Ali Rājā himself fled to Jeddah, where he was poisoned by his minister and all his effects seized as indemnification for presents promised to the Prophet's tomb. The Māppillas however, were not discouraged, and were reported as being from 14,000 to 15,000 strong in Cannanore alone. In 1731, peace was arranged for; and through the mediation of the English, the Māppillas and the Kōllatiri Rājā made up their differences, the former agreeing to pay the latter 100,000 fanāms at once, and a similar sum within a period of four months.

But before the four months had elapsed, further trouble
 threatened. The Canarese, then in the
 Canarese invasion. zenith of their power, on the invitation

of one or more of the Kōllatiri Rājā's discontented relatives, invaded the country, pushed their forces across the Malayāli frontier, and defeated the Kōllatiri forces in January 1732. In the following May they took by assault the fortified peninsula of Matame, to the north

of the Valarpattanam river, which was held by the Māppillas. The Kōllatiri Rāja now thought it advisable to come to terms with them on the condition that they would assist him against his rebellious subjects, and the first whom he pointed out as such were the Māppillas of Cannanore. Attacks were accordingly made on Cannanore in January and February 1733 but in both cases were repulsed with loss.

The English, alarmed at the Canarese-Kōllatiri alliance and dubious of the intentions of the French, now approached the Māppillas and induced them to relinquish all claim to and hand over Dharmapattanam and Grove (Kakka) Islands. This was followed by negotiations between the English and Kōllatiri and Kottayam Rājās, which resulted in a treaty binding all parties concerned to unite in driving out the invaders. The English began the necessary preparations at once,

and we read of them enlisting Māppillas and paying them twenty-eight fanāms a month. Their subsequent operations against the Canarese having proved successful, the latter were forced to withdraw to their own country. The common enemy having been thus disposed of, internal strife naturally recommenced, and in 1745 hostilities between the

English and Kōllatiri broke out in which the Māppillas joined. Desultory fighting took place between Ali Rājā and the English near the mouth of the Vallapattanam river, and round the English fort at Madakkara. Almost simultaneously there was a riot in Cannanore, and two of the Ali Rājā's ministers were slain by the populace. News of French successes in Madras arrived the following year, and with a view to attacking the English on the Malabar Coast the French at Mahé

enlisted fifteen hundred Māppillas; but the French enlist Māppillas. the Mudaliyār, chief of the Vallapattanam Māppillas, held aloof from them and eventually joined the English. The Ali Rājā on the other hand, threw in his lot with the French; but when their fleet sailed away without making any attempt to attack the English settlements, he recognised his error, repented thereof, and diplomatically secured the forgiveness of the Agent of the English Factory at Tellichery by a timely gift of fifteen thousand rupees.

At this time the Māppillas were much addicted to robbery and kidnapping the children of the Nayars, whom they sold into slavery to the French at Mahé and to the Dutch at Cochin. In September 1755 they organised under the Ali Rājā, a big buccaneering

expedition in close alliance with the Māppilla buccaneering expeditions. coast pirates. Three thousand men with guns were got together in seventy small craft (manchuas). Manjeshvar

was attacked and taken, the country round Mangalore being afterwards devastated and an immense amount of booty secured. These proceedings drew forth a sharp rebuke from the British authorities at Bombay, but beyond this no further notice was taken.

In 1760 the English and French being at war, the Ali Rājā surprised the French fort on Etticolam Point at
 Māppilla outbreaks. Mount Deli, and massacred the garrison.

The Māppillas at this time became very troublesome, and many Europeans fell as victims to their attacks. The assassins if caught, were in every case shot by the garrison, their bodies being spitted and then thrown into the sea to deter their co-religionists from worshipping them as saints. Outrages at last became so frequent that the European traders issued stringent orders to disarm all Māppillas within factory limits.

Shortly after this period Haidar Ali sent an army from Mysore to Pālghāt and descended the Ghāts in person. The Ali Rājā, in the success of a Muhammadan such as Haidar Ali,

Muhammadan invasion from Mysore.

cherished hopes of future aggrandisement and saw a chance of settling many old scores himself; he therefore urged the Mysore chief to conquer the whole country. Accepting this invitation, Haidar Ali advanced in 1766 into Malabar with a considerable army. The Ali Rājā, although appointed High Admiral, accompanied the land forces with from eight to ten thousand Māppillas, who acted as scouts to Haidar's troops. A very easy conquest was made, the local Hindu Rājās flying into the jungles or taking refuge in the English settlements. The Māppilla chief profited considerably from his connection with Haidar Ali, although it subsequently involved him in chronic hostilities with the English. On the conclusion of peace between Haidar Ali, and later on with Tippū Sultān and the English, affairs in Malabar settled down for a time. The Māppilla chief bought Fort St. Angelo at Cannanore from the Dutch, and in 1784 the Bibi of Cannanore came to terms with the East India Company.

Tippū Sultān now tried, it would seem, to use the Māppillas as a catspaw to annoy and injure the English settlements; for in May 1788 the Bibi of Cannanore asked for English

Negotiations between Māppillas and English, 1788.

protection, stating that Tippū had advised her to pick a quarrel with them and make up her differences with the Kōllatiri. Accordingly on the 8th August 1790, she signed the preliminaries of a treaty of alliance and friendship with the Honourable East India Company, under which she was, whenever called upon, to admit the Company's troops into the fortress of Cannanore and also give

hostages for the performance of certain conditions. In these and other treaties the Māppillas were to be considered as allies of the Honourable Company. However, hostilities still continuing between Tippū Sultān and the English, the Bibī's attitude towards the latter gave rise to suspicion. The Māppillas no doubt sympathised with their friends and co-religionists of Mysore, and assisted them in that religious persecution of the Hindus which Tippū so actively carried on. So in October 1791, the Bibī was called upon to comply with the terms of her engagement and admit a battalion of British troops into the fortress of Cannanore. This she refused to do, and it became evident that the Māppillas meant to side openly with Tippū and oppose the English. Sanction was therefore obtained from Bombay to besiege Cannanore.

The place was invested on the 13th December 1790, when General Abercromby arrived with some four thousand men and a small fleet. Siege and capture of Cannanore. The siege was opened and two of the outworks captured on the 16th and 17th. The Bibī then unconditionally surrendered. All military and naval stores, ships, grain, etc., were confiscated, but she herself was allowed 'to continue to exercise justice to the inhabitants, agreeably to their customs, in all cases where the commandant of the fort and town does not interfere.'

Five thousand of Tippū's troops were found to form part of the garrison of the town, and they were allowed to depart after having laid down their arms and colours. At the same time as these operations were taking place, the Māppillas were also actively co-operating with the Mysore forces in the field, for we read of Colonel Hartley, with an insignificant detachment of English troops, winning a brilliant victory over Martab Khan and Hussain Ali Khan, who with nine thousand of Tippū's men and four thousand Māppilla auxiliaries, gave him battle at Terāvannengurry (probably Tirūrangādi in the Ernād talūk). Next year saw the defeat of Tippū Sultān by Lord Cornwallis, and the cession of Malabar to the English by the treaty of peace dated 18th March 1792. Commissioners appointed by the Bombay Government immediately re-instated the Rājās and chiefs in their possessions, but for some years the peace

Māppilla rebellions, 1795-1805. was persistently broken by Māppilla outlaws, and from 1795 till 1805 these rebels kept the British forces regularly employed.

The Bombay Commissioners were at first unable to arrange anything with regard to the Cannanore Bibī. She claimed the restoration of the jāghirs given to her by Tippū, and this point had to be referred to

Settlement of Māppilla claims.

Government. It was eventually decided that as the Cannanore Māppillas had thrown over the English alliance, and as they had been compelled by force of arms to withdraw from their alliance with Tippū, they could not be treated with the same consideration as the other Māppillas.

The Bombay Government accordingly ruled that the jāghirs granted to her by Tippū should not be restored, and the Bibi was moreover called upon to pay ₹15,000 yearly, being the 'jumma' or royalty due on her houses, lands, and other possessions situated in or near Cannanore, on her trade with the Laccadive Islands, and on her property in the latter. These decisions, and certain agreements regarding customs duties made at the same time, are in force to the present day.

At this time the Māppillas of the South began to give trouble, the robber chief Unni Musa had to be hunted out of the country and his lands forfeited. The local militia were disbanded, and

Māppilla militia.

among others, a Sibandi or armed Police corps, composed of Māppillas, was organised and stationed in the northern division of the province for the maintenance of order. Shortly afterwards Unni Musa was pardoned and restored to his estate of Elampulasseri, and Attan Gurikal, a no less notorious Māppilla bandit, was from motives of political expediency appointed head of the Ernād police.

A family that has exercised an immense religious influence over the Māppillas now comes to notice for the first time, for it is

The Putiyangādi Tangal.

recorded that the Putiyangādi Tangal, of an influential Arab family, was in March 1799 continued by the Bombay Commissioners in an exemption from payment of the revenue due on his property, originally granted to him by the second Rājā of Calicut in 1791, in order that by his influence, he might restrain the lawless habits of his countrymen, the ringleaders of whom were the Māppilla bandit headmen.

Few events of political importance remain to be noticed. The outrages by Māppillas, which unfortunately for the peace of the district have continued to the present day, however demand attention and explanation.

These outbreaks generally originate in mixed motives, mostly agrarian and partly fanatical, and have long been a distinct feature

Origin of Māppilla fanatical outbreaks. in Malabar history. Lawlessness and violence had characterised the disposi-

tion and conduct of the inland Māppillas during the latter epoch of Tippū's ascendancy and the earlier years of British rule. Successful measures of suppression are associated with the name of a Police

Officer called Watson, locally known as 'Manjeri Watson,' and his Nayar levies; the fanatical spirit however remains, and incentives for its occasional outburst have not been wanting. The more recent instances have generally assumed the ostensible form of resentment against some unreasonable Hindu (kāfir) landlord, or against hostile witnesses in our Civil Courts. The assassination of one of these, or of an apostate to their faith, surrounds the murderers with sympathising co-religionists; and as, besides wreaking their fanatical vengeance on its primary object, they invariably contemplate sacrificing their lives in a contest with the representatives of what to them is an infidel Government, these outbreaks often assume a serious aspect. The fatal resolve once taken, these pseudo-martyrs (shahid) meet in a sacrificial feast (maulad), divorce their wives, and spend an interval in religious observances. Once they have struck the first blow they set the law at defiance, often committing further murders, and burning and defiling Hindu temples and houses, till they encounter the troops sent to suppress them; upon these they throw themselves with the despair of fanaticism, selling their lives as dearly as possible.

In November 1841, seven or eight Māppillas killed two Hindus and then took post in a mosque setting the police at defiance. A party of 40 sepoys of the 9th Madras Infantry were then requisitioned, and on their arrival the Māppillas, who had been joined by 5 or 6 more of their co-religionists, rushed on the detachment and were all shot down. On the 17th of the same month some 2,000 Māppillas assembled, set at defiance a police guard posted over the spot where the above criminals had been buried, and forcibly carried off their bodies to inter them with honour in a mosque. Murders for a time became common in the district and the perpetrators were supposed to be Māppilla fanatics of the sect known as Hāl Ilakkam *i.e.*, lit. 'frenzy raising.'

Since the serious outbreak near Manjeri in 1849, when 64 fanatics were destroyed in a hand-to-hand struggle with a detachment of the 94th Regiment, European troops have always been employed against the Māppillas, as experience has shown that native troops cannot always be relied upon to deal with these outbreaks with the firmness which the circumstances demand. On this occasion at the first encounter, Ensign Wyse, his Subadar, and four men were killed, the two companies of sepoys being routed after firing a few shots. When the British troops appeared, the Māppillas fought with the most desperate courage. The power of their fanaticism was astound-

Outbreak near Manjeri, 1849.

ing. One of the men had had his thigh broken in the engagement in which Ensign Wyse was killed. He had remained in all the agony attendant on an unhealed and unattended wound of this nature for seven days; he had been further tortured by being carried in a rough litter from the Manjeri to the Angādipuram pagoda, yet there he was at the time of the fight, hopping on his sound leg to the encounter, and only anxious to get a fair blow at the infidels ere he died.

In the same year another serious outbreak occurred at Kolatūr and a detachment of British Infantry was then established at Malapuram, the centre of the most disturbed districts.

The spirit of outrage spread to North Malabar in 1852 and a dreadful tragedy occurred at Mattanūr, near Tellichery, involving the loss of from thirty to forty lives.

The Government in an order appointing a Special Commissioner to report upon these disturbances, noted that the outbreaks had

become progressively more sanguinary and more difficult of suppression, and that whereas on former occasions the

fanatics spared women and children, they now put to death men, women, children, the very infant at the breast, masters, servants, casual guests and ordinary inmates, in short every human being in the house attacked. The attention of the Special Commissioner was particularly directed to the conduct of the Tirurangādi Tangal, and the measures to be employed in reference to that individual. The person here noticed was the notorious Saiyid Fazl, of Arab extraction, otherwise known as the Pukoya, or the Tirurangādi or Mambram Tangal. He had succeeded at an early age to the position vacated by the Taramal Tangal, and at this time it is certain that

fanaticism was focussed about his headquarters at Mambram. His ascendancy

over the Māppillas was so great that they regarded him 'as imbued with a portion of divinity. They swear by his foot as their most solemn oath. Earth on which he has spat or walked is treasured up. His blessing is supremely prized'.* Among all classes of Māppillas his wish was regarded as a command. He was strongly suspected by Government of fomenting these outbreaks, and he certainly conferred his blessing on the murderous projects of his disciples (murīd).

Under measures taken by Mr. Connolly, the magistrate, the Tangal was induced to leave the country peaceably, and after he had resolved on going his conduct was prudent and politic. He did

all that was in his power to avoid popular excitement, although 10,000 to 12,000

Deportation of Saiyid Fazl, the Mambram Tangal.

* Magistrate's report, dated 29th November 1851.

Māppillas, great numbers of whom were armed, met and held counsel with him on rumours being spread that he was about to be made a prisoner and disgraced by Government. On the 19th March 1852 Saiyid Fazl, with his family, connections, and friends, left Malabar and set sail for Arabia.

Two years later, when Mr. Connolly was sitting in his verandah in the evening, a body of well-known fanatics who had recently escaped from the Calicut jail, rushed in, and hacked him to pieces in his wife's presence.

Repressive legislation. The Moplah Act was then for the first time put into force, and heavy fines exacted from the Māppilla community. A policy of repression set in with the passing into law of Acts XXIII and XXIV of 1854. The former authorised the local authorities, to (i) escheat the property of those guilty of fanatical rising, (ii) fine the locality where such outrages had occurred, and (iii) deport suspicious persons out of the country, while the latter rendered illegal the possession of the Māppilla war knife.

In 1880 the Government of Madras received a petition from the Māppilla petition to Government. The Māppillas asking for an inquiry into their complaints. The whole question was then referred to the District Judge of South Malabar and to Mr. W. Logan, the District Magistrate. Both these officials agreed that the Commissioner appointed in 1852 had given far too little weight to agrarian discontent as the cause of the outbreaks. They considered that no general rising was imminent, but that the agrarian discontent would undoubtedly culminate in fresh acts of fanaticism directed against individuals, notwithstanding the severe repressive legislation that had been enacted.

The Resident, in forwarding their report, generally concurred in their conclusions, and remarked that 'as to the essential nature of Malabar Māppilla outrages, I am perfectly satisfied that they are agrarian. Fanaticism is merely the instrument through which the terrorism of the landed classes is aimed at.'

After consideration of these reports, Government decided to appoint Mr. W. Logan as Commissioner to specially inquire and report upon Māppilla grievances, 1881. (i) the general question of the tenure of land and of tenant right in Malabar, (ii) the question of sites for mosques and burial grounds, etc., this latter being a fertile source of disagreement between Hindus and Māppillas.

Mr. Logan, after an exhaustive inquiry, finally formed the opinion

that the Māppilla outrages were designed to counteract the overwhelming influence, when backed by the British courts, of the landlords (Janmis) in the exercise of the arbitrary powers of eviction and rent-raising conferred upon them by law. A landlord who, through the courts, evicted, whether fraudulently or otherwise, a substantial tenant, was deemed to have merited death; and it was considered a religious virtue to have killed such a man, and to have afterwards died in arms fighting against the infidel Government which sanctioned such injustice. For various reasons no general tenancy law has yet been enacted for Malabar. The only legislation undertaken since 1886 for the benefit of Malabar tenants is Madras Act I of 1887 (Malabar Compensation for Tenants' Improvements Act) which was intended to put a check on their eviction. The working of the Act was not altogether a success, and certain of its provisions were modified in 1900 with a view to making the measure more effective.

One of the last outbreaks occurred in 1834 near Malapūram, but the gang, after committing several murders, was shot down by a party of the Oxfordshire Light Infantry. The difficulty and risks

experienced by this party decided the Government to disarm the three talūks of Ernād, Calicut, and Walluvanād. Notwithstanding the excited state of the Māppilla community at the time, this difficult and delicate operation was successfully carried out by the district officers in the month of February 1885. The number of arms collected was very large, namely 17,295, of which no less than 7,503 were fire-arms of various kinds. The effect of this measure on the population of the district proved to be so beneficial, that in the following June the disarming of the Ponnāni talūk was ordered by Government. This also was successfully carried out by the district officials, a large number of weapons being collected.

The last and worst Māppilla outbreak occurred in 1896.

The last outbreak. Although hundreds of defenceless Hindus could have been massacred with ease, only two or three notoriously objectionable landlords were done away with. The fanatics then took up a position and awaited the arrival of the British troops. They took no cover, and when advancing to attack, were mostly shot down at a distance of from 700 to 800 yards, every man wounded having his throat cut by his nearest friend—98 in all were destroyed on this occasion. It is to be hoped that such slaughter will not again be necessary, and that, instead of defying lawful authority, the Māppil'a may in future, devote their fighting instincts to some better purpose than fanatically opposing the representatives of Government.



Confused ideas naturally prevail as to whether Māppilla outbreaks are purely agrarian, or purely fanatical. Agrarian they were, and also fanatical, to a certain extent ; but the fixing of a social phenomenon as the product of any one single cause, must obviously be wrong in principle. Fanaticism is now, it is to be hoped, dying out. The insecurity of land tenures was largely to blame for the impoverished and discontented state of the ryot ; with security of tenure in their homesteads, the thrifty and industrious Māppillas will soon become law-abiding members of the community. The country is being opened up with roads, and civilization and education is spreading among them. The Māppilla knife brought the grievances of the people forcibly to notice ; but special legislation now contributes much to bring about a better understanding, and to establish mutual toleration between Nayar landlord and Māppilla tenant.

CHAPTER II.

Physical aspects of country. Geographical distribution.

Madras is singularly diversified in its configuration. On its eastern border the great range of the Western Ghāts, only interrupted by the Pālghāt Gap, looks down on a country broken by long spurs, extensive ravines, dense forests, and tangled jungles. Stretching westward, gentler slopes, rolling downs, and gradually widening

valleys closely cultivated, succeed the forest-clad uplands till, nearer the sea-board, the low laterite tablelands shelve into rice plains. Numerous rivers have hollowed out for themselves long valleys to the coast, where meeting the littoral currents, they discharge into a line of backwaters.

The mountains of the Western Ghāts, varying from 3,000 to 5,000 feet above sea-level on the Coorg and Wynād slopes, and reaching to 7,000 feet and even higher on the Kūnda face, run almost parallel to the coast. Here and there they branch off to the westward, forming large valleys ; while abreast of Calicut they recede to the eastward and form with the Wayut Hills the valleys of Ernād, where the population is mostly Māppilla. Perhaps one of the most striking features in the country is the Pālghāt Gap, a complete opening some 25 miles across, in the great backbone of the Peninsula. The unique character, as a feature of physical geography, of this gap, in an otherwise unbroken wall of high mountains 600 miles long, is only equalled by its economic value to the countries lying on either side of it, as through it roads and railways link the Carnatic to the West Coast.

Malabar, like the rest of South-Western India, is characterised by a heavy rainfall, a humid climate and as a rule, great regularity of

the seasons. The most obvious fact which strikes an observer is the uniformity of temperature throughout the year ; the thermometer rarely rises above 92°F., and seldom falls below 65.° The south-west monsoon sets in early in May, bringing with it heavy clouds which bank up against the Ghāt range. This is the hottest time of the year. Early in June 'the monsoon breaks', and for three or four months the rains are heavy, and often continuous for several days. The rainfall in June, July, and August averages 80 inches, or two-thirds of the total fall for the year. By October the rains have slackened, and the north-east monsoon sets in, bringing cool winds from the wet tablelands of Mysore and Coorg, and reducing the temperature. In December the thermometer falls to 65.°F. in the shade. The hot

weather commences as the north-east monsoon fails, about February, and continues till May.

The chief source of disease in the low country is the badness of the water supply; and as there is hardly any water, however filthy in appearance, which the lower classes of the population refuse to utilize for domestic purposes, there is little to be wondered at in this. The higher classes in Malabar are much more particular in this respect than those of the East Coast districts; but they also, have as yet

failed to realize that a water source, once tainted, is not fit for use for some time afterwards. In futile fashion they beat drums and blow horns to drive away the devils which bring, they think, the disease; but the desirability of taking precautions to keep their water supply pure never occurs to them. The principal diseases that are specially prevalent in Malabar may be enumerated as follows:—

Prevalent Diseases.

- (i) Anæmia, dropsy, and splenitis, all the result of neglected ague or from repeated attacks of it.
- (ii) Dysentery, from damp and cold and eating bad fish.
- (iii) Skin diseases, which abound, the result of uncleanness and also attributed to eating a kind of fish called in Malayalam 'Ayila'.
- (iv) Elephantiasis, which is very common, especially among Māppillas on the coast.

Māppillas are found more or less all over Malabar. In the coast tracts they are principally fishermen or engaged in trade, while inland they are mostly cultivators,

Geographical distribution of the Māppillas. They are strongest numerically in the talūks of Chirakkal, Ernād, Walluvanād

and Ponnāni, and are also to be found in lesser numbers in Pālghāt. Generally speaking every Muhammadan in Ernād, Walluvanād, and Ponnāni talūks is a Māppilla; Chirakkal talūk contains the port of Cannanore, where a certain number of non-Māppilla Muhammadans have settled. Their total population in Malabar and South Canara is estimated at over 900,000, to which must be added some 200,000 scattered about Travancore and Cochin. The proportion of males to females may be considered practically equal.

In the division of South Canara, taking the Kāsaragōd talūk as a whole, about one-fifth of the population are Muhammadans, of whom the great bulk are Māppillas. The Mangalore talūk comes next with about one-tenth of the population; but amongst these there is a larger admixture of Muhammadans who are not Māppillas.

Large Musalman and Māppilla communities, derived from Hindu tribes which had been forcibly converted to Muhammadanism under Haidar Ali and Tippū, were established in Malabar and the south of

India towards the end of the 18th century. Individual conversions of Hindus are still frequent in the district, but the propagation of Islām has lost the political support which it enjoyed in Mughal times, and its extension has to a certain extent been checked by the extinction of the Muhammadan dominion in India. The Māppilla tribe however, is rapidly progressing in numbers, partly from natural causes, but also to a large extent from the conversion of the humbler classes of

Increase in the Muhammadan community.

Hindus, a practice which was not only permitted, but in some instances enjoined under the Zamorin Rājās of Calicut.

The latter, in order to man their fleets, directed that one or more males in each Hindu fisherman's family should be brought up as Muhammadans, and this practice has continued down to modern times. Regarding the increase in the Muhammadan population, the following remarks occur in the Madras Census Report of 1881. 'Conspicuous for their degraded position and humiliating disabilities are the Cherumans. This caste numbered 99,009 in Malabar at the Census of 1871, and in 1881 is returned as only 64,725. This is a loss of 34·63 per cent. instead of the gain of 5·71 per cent. observed generally in the district. There are, therefore, 40,000 fewer Cherumans than there would have been but for some disturbing cause, and this cause is very well known to the district officers to be conversion to Muhammadanism. 'The honour of Islām once conferred on a Cheruman, or on one of the other low castes, he moves at one spring several places higher socially than that which he originally occupied and the figures, corroborating what has been actually observed in the district, show that nearly 50,000 Cherumans and other Hindus have availed themselves of the opening.'

Thus a convert of one of these classes is no longer a link in a chain which needs to be kept in its own particular place. His new faith neutralises his former degraded position. He is no longer the servile Pariah whose approach disgusted, and whose touch polluted the Hindu of caste, but belonging now to a different scale of being, contact with him does not require the same ablutions to purify it. It will be seen therefore, that a low caste Hindu obtains by conversion many substantial benefits; for Muhammadans, and particularly Māppillas, as a class stick to one another through thick and thin, and he is a daring Hindu indeed who ventures now-a-days to openly slight or insult their religious feelings or prejudices.

This therefore, accounts for the fact that Muhammadans, in Southern India, are increasing very much faster than Hindus. This was particularly noticeable in Malabar at the Census of 1901, and is attributable to a certain extent to active proselytising by Māppillas



although there cannot be said to be any well-defined missionary propaganda at work among Indian Muhammadans. Certain physical causes also tend to make Muhammadans more prolific and long-lived than Hindus. The former have been recruited from more vigorous races, such as the Arab. They discourage infant-marriage and the celibacy of widows and permit a more varied and invigorating diet particularly as regards the use of meat.

For administrative purposes in Malabar, districts are divided, not into villages as in the East Coast Districts, but into Amsams, that is to say, parishes. Subordinate to the Amsams come the Desams or hamlets.

The system of land tenure in Malabar, seems to be founded on a feudal basis which for long governed the socio-political organisation of the country. The chiefs, the

General remarks.

Nambudri Brāhmans, and later on, the Rājās, all became the proprietors of the soil, while all others held lands under them on various terms according to the nature of the service, military or personal, rendered by them to their liege or to the community. Again, the temples built by the Brāhmans, chiefs, or Rājās were most of them richly endowed by the proprietors themselves, or those interested in them, and to these therefore have belonged from very early times extensive landed estates, which also stand distributed on the same principle.

All land in Malabar is, by immemorial inheritance, private property in fee-simple (Janm). No more absolute proprietary right, no more indefeasible title, could well be conceived than that of the Malabar Janmi.

Land-tenure.

Together with this ancient right of the owner, there co-exists a complete and well-understood tenant right; no right of eviction vests in the proprietor without the collateral obligation of paying compensation for improvements made by the tenant. Below the Janm or full proprietary right, numerous sub-tenures of graduated value are found—from a permanent lease-holder paying a merely nominal rental to a rack-rented tenant-at-will. There are many varieties of these tenures, each with its own name and conditions; and they are all confirmed by documents of traditional form.

According to ancient Malabar Law, the Janmi was simply a man exercising authority within a certain specified area and entitled as such to a well-defined share of the produce—the Pattam or ancient land revenue assessment—of the land lying within that area. Early British administrators, however, adopted the superficial view that

the Janmi was equivalent in all respects to the dominium of the Romans. Thus by the action of the British Government, the Janmi was constituted the lord of the soil, and, as such, began to exercise the power of evicting his tenants, his right to do so being upheld by our Courts of Justice. The tenants have now no permanency of possession and are liable to be ejected at the caprice of their landlords. The dues of the landlord being regulated neither by law nor by custom, a wide door is opened for avaricious Janmis to extract the last pie out of their tenants. Moreover, the demand on the tenant is not confined

Law of land-tenure in Malabar. to the rates of rent agreed to be paid by him; for, under the guise of extra payments such as fines, gifts, subscriptions, etc., he has to contribute in many illegal ways to his Janmi's comfort and convenience, on pain of being ejected at the periodical renewal of his lease. In addition, the tenants are subjected to many humiliations and much tyrannical usage. It is not a rare thing in Malabar to see whole families turned out of their houses and lands, where for generations they have lived and toiled, because they have omitted to subscribe towards the celebration of their Janmi's birthday or for other reasons of an equally puerile nature. The terror of ejection being always before them, it is no wonder that the tenant population is dissatisfied with the existing land laws.

Thus further amendments in the laws regulating the relations between the Janmis and their tenants appear to be needed, to prevent the former from capriciously exercising the power of evicting their tenants. A legislative measure based on the principle that the landlord's power of ouster must in the public interests be curtailed, would be hailed with delight by all the tenants in Malabar, rich and poor alike.

No land tax appears to have been levied during the time of the
Origin of the land tax, Brāhman rule, or in the period of the Perumāls, or even for many centuries after the dismemberment of Kerāla into several States. The Rājās made up their Civil Lists by means of income derived from Crown Lands, monopolies, customs, escheats, protection fees collected from rich proprietors or temples, succession tax, and various minor items. According to one version, it was during the occupation of the country by Haidar and his forces that a tax was first levied on land. Whatever may be the exact period from which a land tax was first levied and collected, it does not seem to have existed prior to the eighteenth century.

The Marumakkathayam, or system of succession or inheritance by
Laws of inheritance. one's sister's children, reckons descent and inheritance in the female line.

Its origin is obscured by time. According to the system, a man's heirs are not his sons or grandsons, as in English Real Property Law, but his sister's or sister's daughter's or mother's sister's son and so on, which means that kinship has always to be reckoned from some ancestress. The Māppillas of South Malabar have followed this custom as regards certain priestly offices; but the Māppillas of North Malabar follow it also in respect to property. In the north they are comparatively well-off as this system of inheritance tends towards aggrandisement of the family and keeps the property together. In the south they are very poor and follow the law of the Korān, a man's property, on his decease, being divided up amongst his widows and children in such a way that prosperity is almost impossible.

The following statement shows how the Muhammadan population of Malabar is distributed:—

Taluks.	Total.	Males.	Females.
Calicut	74,550	38,135	36,415
Chirakkal	75,220	36,632	38,588
Cochin (British)	4,411	2,496	1,915
Ernād	194,521	97,129	97,392
Kottayam	50,567	24,435	26,132
Kurumbranad	85,351	43,132	42,219
Palghat	38,531	19,252	19,279
Ponnani	192,558	97,020	95,538
Walluvanad	166,712	53,332	53,380
Wynad	9,552	5,575	4,037

CHAPTER III.

Religion, Customs, and Religious Festivals.

Muhammadanism, as embodied in the Korān, is a pure mono-

theism, and inculcates the unity of the Godhead, the immortality of the soul, predestination, a last judgment, and a sensual paradise. The name given to this religion by its founder was Islām, signifying 'safety' or 'salvation,' its adherents being called either Muhammadans, Musalmans, Muslims, or Mōmins.

The Korān, or Muhammadan Bible, was composed by Muhammad, who asserted that it was revealed to him,

The Korān. chapter by chapter, by the Angel

Gabriel. The word Korān or Qurān, as it should more correctly be spelt, is derived from the Arabic 'Quraa,' to 'recite or proclaim.' The work is written in prose, and apart from its religious importance is a model of literary elegance, and a store-house of the purest and most classical Arabic. The book was not arranged until after Muhammad's death, when his friend and father-in-law, the Khalif Abu Bakr, compiled it from various sources, and made over the manuscript to Hafsa, one of the Prophet's widows. Some years later the Khalif Usman ordered a number of copies to be made from the original; and to avoid all doubts and disputes, burned every version which differed in any way from that of Abu Bakr. The book is divided into one hundred and fourteen chapters called Suras.

Muhammad was born at Mecca in 570 A.D. His parents though poor, were of noble birth, being members

Muhammad's ancestry. of the Korēsh, the ruling tribe of Arabs and hereditary guardians of the Kaaba. The latter, a famous shrine at Mecca, was said to have been built by Abraham, and from a remote antiquity had been a centre of pilgrimage and worship for all the tribes of Arabia.

Poor in his early youth, Muhammad was forced to work for his uncle, who was a well-to-do caravan leader trading between Syria and Arabia.

His early youth and marriage to the widow Khadija.

In the former country he must have come in contact with Jews and Christians whose doctrines and traditions made a great impression on his mind, and gave to his own religion a distinct bias towards Judaism. At the age of 26 Muhammad had the good fortune to win the affections of a wealthy widow named Khadija, who for some time had been his employer. He was thus



enabled to withdraw from active work and devote himself entirely to study and religious meditation.

The Arabs at this time were steeped in idolatry. Their heathenism was a traditional form of ancestor worship, chiefly concentrated in great feasts at holy places. The gods were many, their importance however, was not due to the attributes ascribed to them, but to their connection with certain families by whose representatives they were worshipped. Above them all stood Allāh, the Supreme and Universal God. But since Allāh ruled over all, it was not thought possible that any one could enter into personal relations with Him. The religion of the Arabs was in fact decrepid and effete and the only individuals who strove to improve it were the members of a sect of religious ascetics called Hanifs or 'penitents.'

Muhammad, it would appear, came into connection with the Hanifs soon after his marriage. Their doctrines found a fruitful soil in his heart, and following the custom of the sect, he frequently withdrew for considerable periods to the solitude of the desert and there meditated with fasting and prayer. By degrees the religious observances, acting on a temperament which had a natural tendency to excitement and visions, caused him to abandon the circle of silent ascetics to which he belonged, and openly declare that he was a prophet, commissioned by the only God to put down idolatry, and restore the religion of the Patriarchs.

During the early years of his mission Muhammad did not appear as a public preacher, but sought for recruits in the cause of Allāh from among his own relations and his Hanifite associates and friends. It was at this time in no sense his intention to establish a new religion; what he sought was to secure among his own people recognition of the old and the true. He preached in fact to the Arabs, as Moses had preached to the Jews.

After a while Muhammad began to declare his doctrines openly, and to threaten his infidel countrymen with the judgment of God for their contempt of His Prophet; to emphasise his denunciations, he told them stories of the terrible punishments inflicted upon the Jews for similar indifference and hard-heartedness. All this only served to further irritate the Meccans; for the gods denounced as false by Muhammad were their holy things;

Muhammad arouses the wrath of the people of Mecca.

and their attachment to the traditional worship of their fathers was the greater since the prosperity of their town rested upon the sanctity of the Kaaba, which besides being a great centre of pilgrimage, was also a trading mart for all the tribes of Arabia.

During the next few years Muhammad endured every species of insult and persecution. Finding he could make no impression on the Meccans he was fain to seek interviews with the Arabs who visited the city from

Influence of Jewish and Christian ideas in inclining the people of Medina towards Islām.

other parts of the country for the purpose of taking part in the feasts and fairs. On one occasion, probably about 619 A.D., he fell in with a small company of citizens from Medina, who, to his great delight, not only did not ridicule him, but showed both aptness to understand and willingness to receive his doctrines. For the latter they had been previously prepared, partly by a daily intercourse with the Jews who lived in their neighbourhood, and partly by the connections which had long been established between them and the Christian Arabs of the Syro-Babylonian desert.

The doctrines of Islām spread quickly in Medina, and finding that he could there preach and convert without fear of opposition, Muhammad decided in 622 to abandon Mecca, and take up his permanent residence at Medina together with all his followers. This Hijra or 'flight' has become the era of Islām, and marks the change which converted Muhammadism from an obscure sect of Arab reformers into a new religion which was destined to be one of the most powerful civilizing influences which the world has ever seen.

Until his flight, Muhammad had steadily declined to use force as an auxiliary in spreading his doctrines. He now declared that he was authorised to have recourse to arms in his own defence, and soon after received the Divine command to wage holy wars or Jihāds for the conversion or extermination of unbelievers.

As the religious prestige of Muhammad increased, he was frequently called upon to act as an adviser and a judge. The respect in which he was held as a prophet would have helped him little if his decisions had been foolish or perverse; but as they were always in accordance with truth and sound understanding he greatly strengthened his position, and acquired political as well as spiritual power.

Muhammad thus laid the foundations of his position in a manner precisely similar to that followed by Moses. He created law and justice where previously there had been nothing but violence. He made it his special care to fence round the rights of property and to

protect and raise the position of women by making dowries a necessary condition of marriage. Blood revenge he retained, but he completely altered its character by reserving to himself the right of permitting it.

When Islām* was founded in Mecca, it was nothing more than the individual conviction of Muhammad and his followers, and had no outward observances to distinguish it from the heathenism with which it was surrounded. Gradually this was changed, and the prayers of the community were codified into a regular system of drill. The watchword and battle cry of Islām was summed up in the phrase 'lā ilāha illa-l-lāh' 'there is no god but God.' The devotional acts of the congregation took the form of military exercises performed in unison after the example of the Imām or leader. The mosque, in fact, became the great training ground of Islām; and it was there that the Muslims acquired the *esprit de corps* and rigid discipline, which long distinguished their armies.

After a series of minor victories, which caused large accessions of followers, Muhammad, in 630, advanced against Mecca with an army of 10,000 men. His followers were at the gates before the Meccans became aware of their approach. Seeing that resistance was hopeless the people surrendered, and the Muslims entered the city. Muhammad insisted that there should be no bloodshed, he took pains to preserve the sanctity of the city, and confirmed all its rights and privileges. Besides abolishing the idols, every sanctuary except the Kaaba was destroyed. The last he spared and made it the recognised centre of Islām. Thus the Meccan worship gained a new and unique importance, and Mecca became to the Muhammadans what Jerusalem had been to the Jews.

After the capture of Mecca, the faith of Islām spread rapidly throughout Arabia, but Arabia no longer sufficed for Muhammad. Success had given him wider aims, and before his death in 632 he had begun to extend his Jihāds or holy wars against all the neighbouring countries, which were more or less in a state of political and religious decline.

On the death of Muhammad disputes arose as to who should be appointed his Khalifa or representative. The choice lay with the men of Medina, who selected Abu Bakr, the friend and father-in-law of the Prophet. The Khalifa early realised that the best way of making Islām popular with the Arabs was to direct their

Muhammad captures Mecca and makes it the Holy City of Islām.

Muhammad extends his conquests throughout Asia Minor.

The dispute regarding succession to the Khalifate.

* Islām means 'pious resignation to the will of God.'

warlike energy against the neighbouring States ; for in spreading by means of the sword the worship of Allāh, he also gave his countrymen the unlimited opportunities they desired of enriching themselves by plunder.

Abu Bakr died in 634, and was succeeded as Khalif by Omar (or Umar) another of the Prophet's fathers-in-law, in preference to Ali,

The Omayyads usurp the his adopted son, because the latter Khalifate.

refused to subscribe to the conditions imposed upon him that he should govern according to the Hadis as well as according to the Korān.

The Hadis or 'traditions' are spoken of collectively as the Sunneh, whence the name Sunni given to that sect of Muhammadans who follow them. And it was to these 'traditions' that Ali refused to subscribe. On Othman's assassination in 655, Ali was elected Khalif unconditionally. He however met with much opposition from Moawiyeh, a follower of his predecessor, who compelled him to come to terms. This led to a conspiracy among his own partisans, three of whom murdered him at the doors of a mosque.

Murder of Ali, the Prophet's cousin.

A great mausoleum was afterwards erected over his tomb, which became the site of the town of Meshed, one of the holiest shrines of the Shiah pilgrims.

On Ali's death, his eldest son Hassan was elected Khalif, but resigned office in favour of Moawiyeh, on condition that he should resume it on the latter's demise. Moawiyeh, however, who wished his own son Yazid to succeed him, caused Hassan to be murdered.

Murder of Hassan. Yazid succeeded his father, and the

Omayyad dynasty was thus firmly established in the Khalifate. The partisans of Ali's family were naturally far from content, and Hussain, Ali's surviving son, was secretly invited to place himself at the head of a party of insurgents, who were plotting Yazid's overthrow. Prompt precautionary measures were taken by the Khalif, who had obtained timely warning of the movement. Hussain was intercepted on the borders of Babylonia and pursued into the plain of Kerbela, on the banks of the Euphrates, where he was surrounded by 4,000 horse. After a gallant fight,

Death of Hussain at the battle of Kerbela.

Hussain and his followers were slaughtered to a man. Hussain's death was peculiarly tragic, for his son and nephew were both killed in his arms. This took place on the 10th of Muharram, 689, which is observed as a period of mourning by the Shiahs of India and Persia. An account of this anniversary will be found at the end of the chapter.

The cause of Ali and his family was warmly espoused by the Persians who had been forced to embrace Islām, but regarded the Sunneh or Semitic law of the Arabs with special repugnance. From their rejection of the Hadis or traditions, these Persian Muhammadans were called Shiahs or 'Sectarians' and as the quarrel between them and the Sunnis thus perpetuates the old enmity between Jew and Gentile, and between the Semitic and Aryan races, it has produced an irreparable breach in Islām.

The two main divisions of Islām are called Sunni and Shiah. The former constitutes a kind of established church, while the latter represents the nonconformists or dissenters.

The Sunnis consider themselves the only orthodox followers of Muhammad, on the ground that they accepted Abu Bakr, Omar and Othman (the first two being the Prophet's fathers-in-law, and the third his son-in-law), as rightful Khalifs or successors of Muhammad, and that they submit themselves to the authority of the Sunneh as interpreted by four great doctors* viz., Hanifa, Malik, Shafai, and Hambal, each of whom is the leader of one of the four orthodox schools of theology recognised among the Sunnis.

Doctrines of the Sunnis.

The Shiahs protest against the legality of the succession of Muhammad's three immediate successors, and declare that the Khalifate ought to have passed direct to Ali, who, besides being the Prophet's cousin and adopted son, was also the husband of his daughter Fatima, and the father of Hassan and Hussain. They only acknowledge twelve true successors of the Prophet whom they call Imāms or religious leaders. Of these the most important are the first three, viz., Hazrat Ali, Imām Hassan, Imām Hussain, and the twelfth, Abu Kasim or the Mahdi. The last named is supposed by many to be still alive, they believe him to be the same Mahdi or 'Director' concerning whom Muhammad prophesied that the world should not have an end until one of his own descendants should govern the Arabians, and whose coming, in the last days, is expected by all Muslims.

Doctrines of the Shiahs.

The Shiahs do not differ from the Sunnis in essential doctrines. They do not, indeed, accept all the Hadis or traditions incorporated in the Sunneh or customary law of the Arab theologians, but they have a Sunneh of their own, which contains many traditions common to both sects.

* The Hanifis are found in Turkey, Central Asia, and Northern India.

The Malikis prevail in Morocco, Barbary, and other parts of Africa.

The Shafais reside in Southern India. The Hambalis may be sought for in Arabia and Africa, but are less popular than the three schools mentioned above.

Shiahs include the Majusi, or fire-worshippers, among the Ahl-i-kitāb or People of the Book; while the Ahl-i-kitāb or People of the Book. Sunnis only acknowledge Jews, Christians, and Muslims as Kitābiahs. There are also minor differences in their manner of offering prayers and performing Wazu or religious ablutions. The Shiahs moreover, permit a sort of religious compromise called Takia, *i.e.*, guarding oneself, a pious fraud whereby the Shiah Muhammadan believes himself justified in either smoothing down or denying the peculiarities of his religious belief, in order to save himself from religious persecution. A Shiah therefore can pass himself off as a Sunni and even curse the twelve Imāms in order to avoid molestation.

As regards festivals, the main point of difference between Sunnis and Shiahs is that, while the former regard the Muharram as a festival, commemorating the creation of the world to be celebrated by noisy rejoicings, the latter observe it as a period of mourning for Ali, Hassan, and Hussain. As regards points of ritual, the principal difference between the two is that Sunnis when praying cross their arms over the breast, while Shias keep the arms straight.

Another sect, which may here be mentioned, is that of the Wahābis. It was founded about 150 years ago by a man named Muhammad; but as his followers for obvious reasons could not call themselves Muhammadans, they took their distinctive name from Abdul Wahāb, his father. Wahābis are

muselman purists; their distinctive logic note is great jealousy of any encroachment upon the centralised unity of Divinity. They reject all traditional teaching except that of the Prophet's companions, prohibit pilgrimages to shrines or tombs, and in other respects try to restore Islām to the condition of primitive purity which originally distinguished it. They are extremely fanatical, and fond of advocating Jihāds or holy wars against infidels. The Wahābis conquered Mecca and Medina in 1803, and for many years threatened the subjugation of the whole Turkish Empire. But in 1811, Muhammad Ali, the celebrated Pasha of Egypt, commenced a war against them, and in 1818 his son Ibrahim Pasha totally defeated Abdulla, the Wahābi leader, and sent him a prisoner to Constantinople. But though the temporal power of the Wahābis has been subdued, they still continue to propagate their peculiar tenets, and in the present day there are numerous disciples of the sect, not only in Arabia but also in Turkey and India.

The leader of the Wahabi movement in India was Saiyid

Ahmad, an Oudh Musalman, who was born in 1786. He began life as one of Amir Khan's Pindāris, but in 1816 gave up robbery, and commenced to study divinity in one of the mosques at Delhi. After a few years spent in this manner he went to Mecca, whence he was expelled as a Wahābi and a dangerous character. Returning to

The Wahābis of India. India his success as a preacher was great, and having collected a numerous

following, chiefly in Oudh and Behar, he proceeded to the North-West Frontier of India, and preached a Jihād against the Sikhs, by whom he was defeated and killed in 1831. The Wahābis of India do not possess the fanaticism of their co-religionists of Arabia, and are diminishing in numbers and falling into disrepute. They generally describe themselves as Mophids or 'Unitarians' for the term Wahābi is hardly considered respectable.

Reference has already been made to the fact that Muhammad, as his power increased, declared a Jihād, first of all against his Arab persecutors and afterwards against

Jihāds or holy wars.

all neighbouring countries that refused to embrace his doctrines. The legality of a Jihād depends upon whether the country against which it is directed, is 'Dar-ul-Harb,' 'a land of enmity' 'or Dar-ul-Islām,' 'a land of the true faith.' According to the Sunni divines the waging of Jihāds is only lawful when there is a probability of victory for Islām, and when there is an absence of protection and liberty for Muhammadans, the Shiāhs, true to the great principle of their sect, decided that they were only lawful where the armies of Islām are led by the true Imām.

Those who engage in war against infidels are called Ghāzis, and their reward is distinctly indicated in

Ghāzis.

the following quotation from the Korān — 'God hath indeed promised paradise to every one, but God prefereth those that fight for the faith'.

The title of Shahīd, or martyr, is given to any one who dies as a soldier for the faith; accidentally at the

Shahīds.

hands of another; from the plague or by drowning; by the accidental fall of a wall; by burning; from hunger; through refusing to eat unlawful food; and while performing the pilgrimage to Mecca.

The Khutbah is the oration or sermon delivered every Friday and on the Id-ul-Fitr and the Id-ul-Zuha

The Khutbah.

after the midday prayer. After the usual ablutions, prayers are recited and the Khatib or preacher then seats himself on the mimbar or pulpit, whilst the Muezzin* proclaims the Azān. The preacher then stands upon the second step and

* The official who calls the congregation to prayers.

delivers the sermon, which must be in Arabic, and includes prayers for Muhammad, his companions, and the King. The prayer for the reigning Monarch is as follows :—

‘ Oh God, bless the King of the age and make him kind and favourable to the people.’

Up to the time of the Mutiny of 1857, the Khutbah in India was recited in the name of the Mughal Emperor of Delhi ; bigoted Imāms now say it in the name of the Sultan of Turkey.

Zikr is the religious ceremony or act of devotion, which is practised by the various religious orders of Fakirs and Dervishes. Almost every religious Muhammadan is an honorary member of some order of Fakirs, and consequently the performance of Zikr is very common in all Muhammadan countries. Zikrs are either recited

aloud, or in a low voice, or mentally.

Zikr. The most common form is a recital of the thirty-nine names of God, for Muhammad promised those of his followers who recited them, a sure entrance into Paradise. To facilitate this repetition the devotee uses a Tasbih or rosary of 39 beads.

The Tasbih or Muhammadan rosary. The introduction of the rosary among

Roman Catholics is generally ascribed to Dominic, the founder of the Black Friars ; but it appears that it was in use as far back as 1100 A.D., and it is therefore not improbable that the crusaders borrowed it from their Muslim opponents, who in their turn probably received it from the Buddhists.

In addition to the forms of Zikr already mentioned, there are four others which are of even more general use. They are used as exclamations of joy and surprise, such as ‘ Subhān Allāh ! ’ ‘ Holiness be to God ! ; ’ ‘ Alhamdu lillāh ! ’ ‘ Thanks be to God ! ; ’ ‘ Lā-ilā-ha-illa-l-lāh. ’ ‘ There is no god but God ; ’ ‘ Allāhu akbar ! ’ ‘ God is great ! ’ Repetition of two of these sentences a hundred times, morning and evening, secures forgiveness for all venial sins.

Here it may be mentioned that though the word Fakir means

Fakirs and dervishes. ‘ poor,’ it is used in the sense of one

‘ poor in the sight of God ’ rather than one in need of worldly assistance. On the other hand Dervish or Darwēsh is derived from the Persian Dar ‘ a door,’ and is applied to those who beg alms from house to house. Both terms are generally used for those who lead religious lives. Those Fakirs who attain to a high degree of sanctity are called Pirs and Walis, while those who attain the highest rank are called Ghaus.

Muhammadans have no hereditary priestly caste corresponding to

The Muhammadan priesthood. the Hindu Brāhmans (although Pathāns and Indian Musalmans, in the exaggerat-

ted respect they pay to Saiyids, have introduced something very much like it); nor have they a distinct order of clergy corresponding to that of the Christian Church. Nevertheless there is a powerful hierarchy, possessed of great political and religious influence, which bears considerable resemblance to the Scribes and Pharisees of the Jews. In the early days of the Muhammadan dominion, the Khalif was the supreme prince and pontiff in Islām, the temporal and spiritual ruler of the Muhammadan Empire; but like the poorest Musalman he was compelled to obey the laws of the Korān. There was no parliament or house of representatives, but there was an

The Ulēma. assembly of the divines and lawyers
of Islām. It was known as the Ulēma.

Magistrates and Mullas, Judges and Muftis, were all expounders of the Korān and its commentaries; and while every subject was bound to obey the Khalif, every Khalif was compelled to pay attention to the advice and decisions of the Ulēma; it was in fact a great ecclesiastical corporation, which maintained the theocratic idea of Islām by framing laws, interpreting tradition, regulating the services and ritual of the faith, and administering its endowments.

In countries still under Muhammadan rule, religious dignitaries are appointed by the reigning monarch, who is probably the highest spiritual authority in the kingdom. In

Imāms, Kāzis, Maulvis, and India, the legal offices of Kāzi and
Mullas. Mufti have ceased to exist, but most

of the purely religious appointments have survived. It is not to be forgotten that religious offices and properties in India have very generally yielded to that peculiar tendency which governs the course of all rights and interests throughout the country. They have to a great extent become heritable family possessions on a service tenure; and we cannot attempt to alter the regular succession by inheritance, except on extreme necessity. Even the semi-religious duties of the Kāzi had become usually hereditary. The form of confirming each succession still survived; but when the Government passed what may be termed a self-denying ordinance (Act of 1864), to strip off the prerogative which the Muhammadan rulers, whom it succeeded, had exercised as an attribute of Sovereignty, the result was not to render the Kāzi independent of 'infidels,' but to cast a slur upon his status, to lower his dignity and even to render his tenure of office less absolutely incontestable. Every Musjid has its Imām, who leads the daily prayers, and is in receipt of the revenues of the mosque; while the Maulvis and Mullas are the teachers of the Muhammadan faith, and correspond more or less to our doctors of divinity.

One of the most important articles in the Musalman's creed is the doctrine of predestination. The orthodox belief is that whatever has been or shall come to pass in the world whether it be good or bad, proceeds entirely from the Divine will and is irrevocably fixed in the written tablet of the decrees of God. All who have had much intercourse with Muhammadans know well to what extent takdir or 'fate' influences their daily life. It is not only urged as a source of consolation for every trial, but also as a palliation for every crime.

The religion of Islām comprises two essentials—Imām or 'implicit faith' and Dīn or 'practical religion.' The foundations of the Muhammadan religion are five in number—

1. The recital of the Kalima or Muhammadan creed.
2. The observance of the Namāz or Sula, *i.e.*, the five prescribed periods of prayer.
3. The observance of the Roza or thirty days' fast of Ramazān.
4. The bestowal of Zakat or legal alms.
5. The performance of the Hāj or pilgrimage to Mecca.

Of these the Kalima is by far the most important. It consists of repeating the following Arabic sentence 'Lā ilāha illa-l-lāh; Muhammadu-r-Rasūlu-l-lāh.'

'There is no god but God. Muhammad is his messenger.'

It is in fact, the Muhammadan confession of faith, and has to be repeated when any one is converted to Islām. Circumcision is usual among

Muhammadans but is not essential in the case of adult converts.

The conditions required of every Muslim with reference to his creed are—

1. That it shall be recited correctly aloud, at least once in his life-time.
2. That the meaning of it shall be fully understood.
3. That belief shall be genuine and heartfelt.
4. That it shall be professed until death, openly and without hesitation.

Namāz or Sula is the name given to the five periods of prayer which a devout Musalman is required to observe daily. They must

Namāz or five periods of prayers. each be preceded by Wazu, *i.e.*, ablution of the face, hands, and feet in water, or in sand if it is not available. The prescribed periods of worship are day-break, 2 o'clock in the afternoon, before sunset, after sunset, and again on retiring to rest. All prayers are in the

Arabic language, and are essentially 'vain repetitions,' being as a rule quite unintelligible to the person reciting them.

The regular form of prayer begins with the Niyyat or introduction which is recited in the Quiam or standing position, the right

hand placed upon the left, and the eyes looking to the ground in self-abasement. Next follows the Fatēha, *i. e.*, the recital of the first chapter of the Korān, after which come the Takbir-i-Ruku and the Takbir-i-Sijdah, the former repeated while making an inclination of the head and body and placing the hands upon the knees, and the latter in the attitude of Sijdah or prostration, in which the forehead is made to touch the ground. Then raising his head and body and sinking backward upon his heels and placing his hands upon his thighs, the worshipper says the Takbir-i-Julsa, followed by Sijdah as before. A Takbir in the Quiam or standing position completes each Rikat, or form of prayer.

Each Takbir consists of a number of pious ejaculations repeated several times, such as Allāhu Akbar! 'God is great!'

Namāz may be said either privately, or in a mosque. The latter is considered the most meritorious, and must be preceded by the Azān or 'call to prayer' recited by the Muezzin or crier of the Masjid. All prayers must be made in the direction of the Kaaba, and for this reason all mosques and Id-gah are built Quibla-wards, *i. e.*, in the direction of Mecca.

The Roza or thirty days' fast takes place in the month of Ramazān. It is strictly observed from sunrise to sunset daily, and is a relic of the old idol worship of the

The Roza or thirty days fast of Ramazān. Kaaba at Mecca, adopted by the Prophet to conciliate the feelings of his

Arab converts. The fast does not commence until some Musalman is able to state that he has seen the new moon. In India the news is telegraphed all over the country by the Imāms of the Jumma Masjid at Delhi. If the sky is overclouded and the moon is not visible, the fast begins on the completion of thirty days from the beginning of the previous month. It is probable that Muhammad got his idea of a thirty days fast from the Christian Lent. The observance of Lent among the Syrian Christians was exceedingly strict, both with regard to the nights as well as to the days of that season of abstinence; but Muhammad entirely relaxed the rules with regard to the night, and thus from sunset till dawn the Muslim is permitted to indulge in any lawful pleasure and to feast with his friends.

The fast of Ramazān should be kept by every Musalman except the sick, the aged, and women who are either pregnant or nursing their children. Soldiers on service and travellers are also exempt.

The month of Ramazān is regarded as peculiarly sacred by Muslims. According to Muhammad, all observing the Roza strictly receive pardon for venial sins. On the 27th night of this month, the Korān is said to have descended from Heaven.

The term Zakat, literally means 'purification.' It is the name now given to the legal alms which every devout Muhammadan is enjoined by the Korān to bestow upon the poor or to devote for religious purposes.

Zakat should be given annually on five descriptions of property, *viz.*, money, cattle, fruit, and merchandise, provided the donor has been the possessor of a minimum amount of each for a year. The percentage varies according to the nature of the man's estate. On money, cattle, and merchandise $2\frac{1}{2}$ per cent. should be given; but on land the amount may vary from a twentieth to a tenth.

The Hāj or pilgrimage to Mecca is said to be of divine institution, and has the authority of the Korān for its observance. Its performance is incumbent on those men and women who have sufficient means to meet the expenses of the journey and to maintain their families during their absence. The merits of the pilgrimage are so great that every step taken in the direction of the Kaaba blots out a sin, and he who dies on the way to Mecca is enrolled among the martyrs of the faith. Pilgrimages to the minor shrines of Islām are called Zīārats to distinguish them from the Hāj or great pilgrimage to Mecca. If a Muhammadan has the means of performing the Hāj, but neglects to do so, the omission is regarded

Hāj or pilgrimage.

as a grievous sin. According to some authorities the pilgrimage may be performed by proxy; but if there is some doubt as to the legality of this measure during a man's lifetime, there is no question whatever as to its being lawful after his death. A dying Musalman may thus satisfy the requirements of Muhammadan law by bequeathing, on his death-bed, a sum of money to be paid to a person willing to make the pilgrimage in his name. All Muslims who have performed the pilgrimage to Mecca enjoy the honorary title of Hāji, and may wear a green turban as an outward indication of their rank.

The nature of Allāh, the Almighty, is defined as follows:—
'God is one. He hath no partner. He is unique without any like him. Uniform, having no contrary. Separate, having no equal. Ancient, having no first. Eternal, having no beginning and no end.'

The nature of Allāh.

Belief in angels is enjoined by the Korān. Of these the four most important are Gabriel, who is God's Messenger; Michael, who is the protector of the Jews; Israfil, who will sound the last trumpet at the final resurrection of the dead; and Azrael, the angel of death. Besides the above, there are a few angels to whom special functions are allotted. The Muaqqibat are recorders of good and evil and are perpetually engaged in noting down a man's actions, whether good or evil. Munkir and Nakir are two black angels with blue eyes whose business it is to interview every man in his grave, and ascertain the genuineness of his faith in Allāh and his Prophet Muhammad.

The Devil who is known as Iblis or Shaitan, is considered by Muhammadans to be a fallen angel, turned out of Paradise because he refused to do homage to Adam.

Devils and Jinns. Besides devils and angels there is said to be a distinct order called Jinns, who may be good or evil according to circumstances. They are said to have been created out of fire several thousands of years before Adam, and are really nothing more or less than the old household gods worshipped by the Arabs before their conversion to Islām. Jinns are of two kinds, good and evil. The former are extremely handsome, the latter repulsively ugly. Up to the time of the birth of Jesus, they are believed to have been allowed to wander through the seven heavens very much as they pleased, but after that time they were entirely excluded. They continue, however, to ascend to the confines of the lowest heavens and there play the part of eaves-droppers by listening to the conversations of the angels respecting the decrees of God, which they are said to occasionally impart to men by means of talismans and invocations.

The six prophets recognised by Islām are Adam, Noah, Abraham, Moses, Jesus, and Muhammad. Each of these is supposed to have been entrusted with special missions, and to have brought new laws for the guidance of mankind which successively abrogated those that preceded them. The Korān is supposed to contain everything worthy of record contained in all previous works, so that all a Muslim need know is Alkitāb or the Book, also called Almoshaf, the Volume, and Korān Sharif, the noble Korān.

Muhammad believed that the day of judgment and the resurrection of the dead, will occur at some time which is only known to God, but the approach of which will be indicated by various signs and wonders. On it the Almighty will bring all men together, and restore their

souls to their bodies. He will then call for the books in which their good and evil actions have been recorded, and will judge them according to their works. Some shall enter Paradise and some shall go to Hell. No Muslim shall remain in Hell for ever, but Paradise will be denied him until he has rendered expiation for his sins in a purgatory called Irāf.

Muhammadans hold that there are seven heavens or stages of celestial bliss—an idea evidently borrowed from the Jews. The

Heaven and Hell.

sensual delights of the Muhammadan Paradise are proverbial, and are perhaps the grossest that any race has ever promulgated or given credence to; modern orientalisists however hold that Muhammad's Paradise was no more materialistic than that of the Christians as described in The Book of Revelations; it was purely spiritual, but clothed in language the everyday interpretation of which, and not the poetic inference, was accepted. Hell, like Heaven, is divided into seven divisions, varying in horror from the purgatorial Irāf and Jahannam reserved for Muhammadans, to the Hawai or bottomless pit specially reserved for hypocrites. The second and third divisions are allotted to Christians and Jews respectively, who, though infidels, are Ahl-i-Kitāb or 'People of the Book,' and, as such, less deserving of punishment.

The introduction of the religion of the Prophet into the district of Malabar and its rapid expansion throughout the country has been described in Chapter I. The hold which Islām has fixed on the Māppillas is very strong indeed. They are mostly Sunnis of the Shafai sect, and so far distinct from the other Musalmans of Madras who are called Patānis in Malabar. These latter are of the school of Hanifa. The difference between the sects is not material, being

Māppilla doctrines, in the forms of prayer employed, and in outward ceremonies, rather than in

points of doctrine. The Māppilla chief priest, the Valia Tangal of Ponnāni, styles himself Valiyazārathingal* Saiyid Ali bin Abdur Rahman Vali Tangal, Ponnāni. He is a pure Arab by blood, and claims direct descent from the Prophet. Curiously enough he inherits his sacred office in the female line—his nephew and not his son being his successor—after the custom of Malabar, while his family property passes according to Muhammadan law. Other Māppilla priestly offices, even that of the Makkdūm, the chief representative of learning, who confers religious titles and degrees, are inherited in the same way. Māpillās are generally strict in the observance of the form of their religion. But the majority of them are extremely ignorant of its principles and doctrines.

*Valiyazārathingal—'belonging to the great shrine.'

They observe with great exactness the fast of the Ramazān, or Nauba as it is called by them, but they do not celebrate the festival of the Muharram.

There survive many impressions of the displaced religions of the lower races, of whose blood there is much in the Māppilla. There is much bowing, in the way that Hindus bow, and prayer is offered to deceased and semi-deified persons, notable priests, Tangals, and Shahids. The most important oath by which a Māppilla

can swear is 'by the feet of the Mambral Tangal,' and many vows are made at the shrine of this holy person who came from Arabia to spread the faith in Malabar. On the coast, where the Arab blood and influence is strongest, the religion is so to speak more purely spiritual; in the interior where there is little or no Arab blood, it is more animistic and the religion is strongly infused with the once universal ancestral worship and its concomitant phases. On the coast the favourite Maulad ceremony, for instance, is, as an Arab Māppilla priest described it, entirely spiritual in its essence; in the interior it is merely a formula used to obtain some favour from the deceased person who is invoked.

Ceremonies relating to birth.

Among Muhammadans, the birth of a son is always attended with great rejoicings and feastings, but that of a daughter is regarded with much less favour.

After being bathed and wrapped in swaddling clothes, the infant is generally carried by the midwife to the father and his male relations. There the Azān or 'call to prayers' is uttered aloud in the child's right ear, and the Kalima or creed in his left.

Muhammadan women are secluded for forty days after their confinement, during which period they are ministered to by other females, and made to observe the most absurd superstitions before the final ablutions that restore them once more to society.

The naming of a child takes place on the third or seventh day after birth, when its head is completely shaved by the barber. The name itself is generally selected by calling upon the Maulvi to open the Korān at hazard. The first letter at the top of the right hand page will then be the initial letter of the child's name. The method above described is considered the most orthodox and correct.

Besides the ordinary name which is selected by the parents,

certain titles are usually employed to indicate the class to which the recipient belongs. Thus Saiyids call themselves 'Mir' or 'Saiyid'; Shaikhs call themselves 'Din,' 'Bakhsh,' 'Ghulām,' 'Nabi,' etc.; Mughals call themselves 'Mirza' 'Beg' or 'Agha;' while Pathāns and Muhammadan Rājapūts generally style themselves 'Khāns.'

Ceremonies relating to circumcision.

According to Muhammadan law, circumcision should be performed between the ages of seven and fourteen, though occasionally it is done either before or after that period. Fatēhas or prayers are offered up before the operation, and the lad is given a dose of sweetened bhang or subzi, which is administered with the double view of intoxicating him so as to prevent his crying much, and of acting as an anodyne to mitigate his suffering. The operation itself is performed by a barber with a sharp razor. The moment it is over the child is desired to vociferate the word 'Din' three times, and various expedients are resorted to in order to make him forget his pain.

Circumcision, being the outward sign of a boy's admission into the fold of Islām, is attended with almost as much feasting and rejoicing as his birth itself. At the age of four and before circumcision, the young Musalman is taught the Bismi-l-lāhi or pronouncing of the name of God, the Kalima or creed, the ordinary forms of prayer, and is instructed in the tenets of the Muhammadan religion.

Marriage.

The age for marriage among Muhammadans varies according to their race, and according to their social position. Among the rich, marriages take place early; while among the poor they are generally deferred until the bridegroom is able to support a family. Speaking generally, the ceremony takes place when the youth is about eighteen and the girl from twelve to eighteen at the most. When the parents are wealthy, and an eligible match can be arranged, marriages often take place much earlier.

Here it may be explained that Nikah or marriage is purely a civil contract, the validity of which does not depend upon any religious ceremony. It is perfectly distinct from Shādi, which is properly speaking the name given to the rejoicings which attend marriage in contradistinction to the marriage itself.

The legality of Nikah depends upon (i) the formal consent of the contracting parties, which must be made in the presence of two



male, or one male and two female witnesses, and (ii) the settlement of a suitable dowry.

The formalities observed at a Muhammadan marriage vary slightly with different races. The Maulvi or Kāzi makes the bride

The marriage ceremony.

and bridegroom repeat the Kalima or profession of faith, and then in the

presence of witnesses asks each party if they accept each other on the conditions he proceeds to describe. This question is repeated three times and affirmative replies being received from each one on all three occasions, the Maulvi naming both parties declares them man and wife and asks a blessing on their union.

After the Nikah, the bridegroom is embraced and congratulated by his friends, while his father-in-law distributes largesse to the poor. The bride is then generally placed in a litter and escorted to her husband's house by his friends, whom he is supposed to entertain. It is usual, among many classes of Muhammadans, for the bride to return to her father with whom she stays until finally claimed by her husband. The custom is essentially of Indian origin and arises from the Hindu practice of child-marriages. The second home-coming generally takes place on the bride reaching the age of puberty, and should always precede consummation.

Marriages should never take place during the Ramazān, or

Times during which marriages are prohibited.

between it and the Bakr-Id, because the first is a period of fasting, and the second the time for making pilgrimages.

The other forbidden periods are the Muharram, and times of family mourning. The latter restrictions however, are as often as not disregarded.

The expenses of marriage are often very heavy, and fall principally upon the bridegroom. Both

Marriage expenses.

parties receive gifts from their friends,

but it is generally understood that they in their turn will make presents of equal value, as soon as a wedding takes place in their neighbour's family.

Marriage is enjoined upon every Muslim. A Muhammadan is per-

Polygamy and concubinage.

mitted by the Korān to marry four free women, and to have as many slaves

or concubines as his means will permit. Polygamy however, among Indian Muslims, is comparatively rare and is confined chiefly to the loose livers of the towns. Among Shiahs, particularly the pilgrims who visit Meshed, temporary unions, called Sigha, are permissible. The Mullahs of Meshed arrange marriages of this kind, and introduce the pilgrim to a lady willing to become his temporary wife. A formal

agreement is drawn up by which they arrange to live together as man and wife for a fixed period, at the end of which the man pays the lady the sum of money agreed upon beforehand, they then part company for good.

A Musalman is forbidden to marry his mother, step-mother, daughter, step-daughter, sister, aunt, niece, foster-mother, foster-sister, mother-in-law, daughter-in-law, and sister-in-law. He may, however, marry his sister-in-law after his wife's death.

Prohibited degrees.

According to Muhammadan law, a widow may not marry until four months and ten days after her husband's death.

Widow marriage.

Divorce under Muhammadan law is extremely easy in theory, for a wife is regarded as the property of the husband and to be disposed of in any way he pleases even at a moment's notice. An absolute divorce, [Talaq-i-mutlaq] consists of the mere repetition of the words 'thou art divorced' three times. A woman so disposed of cannot be restored to her husband until she has been married to another, and divorced for a second time. But this marriage to another, second divorce, and remarriage to the former husband, must all be done on the same day and at the same time.

Divorce.

A woman divorced can claim her dowry, which among the Malabar ryot class, averages from 3 to 10 rupees.

If this amount is beyond the means of the husband, the difficulty is sometimes got over by compelling the woman through harsh treatment to sue for a divorce herself, in which case she can claim nothing.

Muhammadans generally, are very touchy about their women, who, in all but the lower classes, are secluded. Theoretically the dishonour of a female relative is only to be washed out with the blood of the seducer, and in cases of adultery, of the woman as well. In practice however, offences of this nature are generally settled by divorce and the payment of damages by the offending party. An outraged husband will occasionally mark his displeasure by cutting off his wife's nose; but the practice is not universal—partly because it often leads to police prosecution, and partly because a lady thus mutilated becomes a drug in the marriage market and consequently a burden to her relatives.

Customs relating to Death.

When it appears, either from sickness or old age, that death is imminent, the sick man appoints an executor and prepares a

wasiat-nāma or will, in presence of two or more witnesses. As the

The approach of death.

time of death draws near, a Maulvi should be sent for and requested to repeat the

Kalima in a loud voice, so that the dying man by hearing the sound may bring it to his recollection, and thus die in peace and faith.

Arrangements for interment are made the moment that life is extinct, for if the deceased was a good man, the sooner he is

buried the quicker will he reach Paradise ; while if his life was evil, the more

speedily will the memory of his transgressions be forgotten. Before burial the body must be washed by relatives, or by men or women who make this their special business. The next step is to cover it with a shroud, which must always be white. That done, the body is placed on a bed, or if the family is able to afford it, in a coffin, the whole being covered by a pall, which, after the funeral, becomes the perquisite of the Fakir in charge of the graveyard.

The funeral.

The funeral cortège then starts for the cemetery. The procession is headed by

the corpse, carried by kinsmen of the deceased, the head towards the north and the face towards Mecca, while male relations and friends follow in rear. Women rarely attend a burial, but many strangers and acquaintances assist, for to take part in a funeral is a highly meritorious act. Sometimes the funeral service is not recited at the grave, but either in a neighbouring mosque, or in some open space in the neighbourhood. It may be performed by any educated Muslim, but the family Imām, or village Kāzi, is the official usually called in for the duty. After the service, those who wish to do so go home, while the rest proceed to the grave, which has generally been prepared beforehand. The funeral party forms line, sometimes three deep, facing the corpse, while the Imām stands in front and recites the Kalima and several Fatēhas or prayers. The body is

The funeral service.

then placed in a recess called a Tahad (or Lahad), dug at the side of the grave,

head to the north and feet to the south, with the face turned towards Mecca. The persons who place the corpse in the grave repeat the following sentence ; ' We commit thee to earth in the name of God and in the religion of the Prophet.' The shroud is then loosened, and the grave filled in with earth. After the burial the people offer up prayers, which are again repeated when they have proceeded about forty paces from the grave, for it is at this juncture that the angels Munkir and Nakir examine the deceased as to his faith. After this food is distributed to beggars as a propitiatory offering, in the name of the deceased.

On the third day after burial, relatives visit the grave and recite selections from the Korān. This observance, called Ziārat, completes the obligatory period of mourning; but prayers for the dead should be repeated on the tenth, twentieth, thirtieth, and fortieth day after decease. Fatēhas are also offered in the name of the deceased on the third, sixth, ninth, and twelfth months after the death of a person and also at the Shab-i-Barāt and Bakr-īd festivals.

The full period of mourning according to the Korān, is forty days, but this is seldom observed except among Saiyids, and people of the highest position. On the day of a death neither the family nor any of the near relations touch food.

The second day the kinsfolk of the deceased send victuals to the mourners, and on the third day the heir distributes food to the relatives, village servants, and beggars, among the poorer classes this ends the mourning, during which the family abstain from wearing bright coloured clothes and their soiled garments remain unchanged. Mourning for the dead is the special duty of the women. When a death occurs the women repair to the house, and gathering round the corpse, perform the Wuzar or lamentation, which consists of weeping in concert, and in an accustomed manner and tone.

The building of tombs with stone and brick is forbidden in the Hadis; nevertheless some of the finest examples of Muhammadan architecture are edifices of this description. The tombstone of a man is generally distinguished by a raised part in the centre; that of a woman by a depression.

Places of Pilgrimage.

The Muhammadan places of pilgrimage are very numerous and are chiefly connected with the saint worship which has overlaid and obscured the original strict monotheism of Islām. After the Haj, or pilgrimage to the Kaaba at Mecca, the most important perhaps is that to the tomb of the Prophet at Medina. But holy as it is considered, and meritorious as a visit to it is accounted, it is in no sense binding on a Muslim's conscience, and only about one-third of the Meccan pilgrims proceed thither. Sanctuaries abound in all Muhammadan countries, of which a few, like Abraham's tomb at Hebron, are honoured by all Musalman sects, while others are special to the Sunnis or Sniahs respectively. Others again are restricted to a comparatively small body of votaries.

The three most famous Shiah sanctuaries are Meshed in Khorasan, where the tomb and mosque of Imām Raza attracts almost as many yearly pilgrims as the Kaaba at Mecca itself; Khoum in Irāk, where Fatima, Imām Raza's wife, is buried; and yet more sacred than either, Kerbela in Turkish Mesopotamia, where is the tomb of Hussain, the Prophet's grandson. There and in many places in India and Persia a miracle play is performed yearly, the scenes of which, carried on from day to day, illustrate the tragic story of Hussain's death. The performance is attended by thousands of Shiahs from all parts, and as in the case of the Mecca pilgrims, the title of Haji attaches to all who make the journey.

Festivals.

An account of the principal festivals of Islām may appropriately be prefaced with a list of the twelve Muhammadan months. The twelve lunar divisions into which Musalmans divide their year are as follows:—

- | | | |
|--------------------|---------------------|-----------------|
| 1. Muharram. | 5. Jumādiu-l-Awwal. | 9. Ramazān. |
| 2. Safar. | 6. Jumādiu-s-Sāni. | 10. Shawwāl. |
| 3. Rabi'u-l-Awwal. | 7. Rajab. | 11. Zul Qa'dah. |
| 4. Rabi'u-s-Sāni. | 8. Sha'bān. | 12. Zul Hijjah. |

The Īd-ul-Fitr or breaking of the fast forms the conclusion of the Ramazān or Muhammadan Lent. It is held on the first day of the month of Shawwāl, immediately after the conclusion of the Roza. On this day after making propitiatory offerings to the poor, the people assemble in the principal Musjid and proceed to the Īdgah, a special place of worship, and there the Khatib or priest reads the service. The prayers should be read between 7 and 8 A.M. and noon, and should not be deferred till later. At the close of the service the members of the congregation salute and embrace each other, and returning to their homes, spend the rest of the day in feasting and merriment.

The Īd-ul-Zuha or Bakr-Īd is held on the ninth of the month called Zul Hijjah. The festival is said to commemorate Abraham's willingness to sacrifice his son Ismail; it is perhaps the greatest of the Muhammadan festivals, and is celebrated throughout Islām. At this

The Īd-ul-Zuha or Bakr-Īd. feast every Muhammadan who is in possession of the regulated means, *i.e.*, fifty-seven rupees or seven tōlas of gold, besides a house and furniture, is bound to sacrifice either a he-goat or ram, cow or female camel at the Īdgah in the name of God. This sacrifice is

generally called Kūrbāni, and the flesh of the victim is divided into three portions: one is reserved for the sacrificer himself; a second is given in alms to the poor and indigent; the third is bestowed among relatives and friends.

The sacrifice of a cow or camel is held to be equivalent to that of seven goats or rams. The special reason given for the sacrifice of the camel is that those who offer up these animals will find them in readiness to assist them over the Pūl-Sirat or bridge which separates heaven and hell, over which all mankind will have to cross on the resurrection day. The righteous will pass over it with ease and with the swiftness of lightning; the wicked will miss their footing, and fall headlong into hell.

The Muharram-ki-Īd, or feast of the Muharram, commences on the first of the month of that name and is continued for ten days.

The period is observed by the Shiahhs to commemorate the martyrdom of Ali and of Hassan and Hussain; but the Ashura or last day of the festival is also held sacred by Sunnis, as it commemorates the birth of Adam and Eve and the creation of heaven, hell, and the human race. Muhammad enjoined on his followers

The Muharram.

the observance of ten customs during the Muharram *viz.*, 1. bathing; 2. wearing fine apparel; 3. applying sūrma (antimony) to the eyes; 4. fasting; 5. prayers; 6. cooking more food than usual; 7. making peace with one's enemies, or establishing it among others; 8. associating with pious or learned Maulvis; 9. taking compassion on orphans; and 10. bestowing alms.

The Shab-i-Barāt is 'the night of record.' It is observed during the evening of the fifteenth day of the month of Sha'bān, and is so called because, according to

The Shab-i-Barāt.

Muhammad, the Almighty on that night registers all actions which men are to perform in the course of the ensuing year. Uneducated Muhammadans often call the Shab-i-Barāt the Shab Qadar, or 'night of power,' and thus confuse it with the Lylat-ul-Qudar, a totally distinct festival which takes place on the 27th night of the month of Ramazān.

The Bara Wāfat commemorates the death of the Prophet, which occurred on the 12th of the month known as Rabīu-l-Awwal. Devout

The Bara Wāfat.

Muhammadans assemble daily morning and evening, either in the mosque or at their own houses, and recite extracts from the Hadis describing the virtues of the Prophet. They also read the Buran and the Wafat nāma or story of the Prophet's death. Special reverence is paid to all personal tokens relating to Muhammad. These are generally

hairs from the Prophet's beard, or Kadam-i-Rasuls, *i.e.*, impressions of his footstep. The latter are fairly numerous, for it is related that Muhammad was one day ascending a hill and became so angry that the ground he was treading grew soft as wax from the heat of his wrath, and thus retained forty impressions of his footstep. These foot-prints have been widely distributed, one of them may be seen at Secunderabad, to which multitudes annually resort as pilgrims.

The Akhiri Chahar Shamba, or last Wednesday of the month, is observed as a festival by most Muhammadans, because the Prophet, having experienced some mitigation of the disease that ultimately caused his death, took his last bath on that day. Among devout Muhammadans it is usual on this occasion to write texts from the Korān on slips of paper, and then to wash off the ink with water and drink the liquid to secure immunity from misfortunes. The day is observed as a holiday and is spent in prayer and amusement.



CHAPTER IV.

Characteristics.

The characteristics of Muhammadans vary greatly according to their origin and status. Those that claim descent from Arabs, Pathans, Mughals, Saiyids, and true Shaikhs are the most orthodox in their religious observances. Muhammadans, except a few clans of high caste Hindu origin, have few prejudices with reference to the

Customs relating to food, preparation of their food, and eat in messes without any objection whatever. To assist the men in preparing their meals, each company should have two or three cooks.

A Muslim, in theory, cannot object to feed with a Christian so long as the food he eats is 'halāl.' Any objection to do so must arise from ignorance, or, in the case of Indian Muhammadans, from a lingering adherence to the caste prejudices of their Hindu ancestors.

No animal's flesh is lawful food to a Musalman unless it has been halāled, *i.e.*, slaughtered in the manner prescribed in the Korān, *vis.*, by drawing a knife across the throat, and cutting the wind-pipe, the carotid arteries, and the gullet, repeating at the same time the words : 'Bismi-l-lāhi Allāhu Akbar. In the name of God. God is great. A clean animal so slaughtered by a Muhammadan, becomes lawful food for Muslims.

Special rules with regard to the slaughtering of animals for food.

The following are halāl or lawful :—

1. Animals that are cloven-footed and chew the cud, and are not beasts of prey.

Animal food considered lawful.

2. Birds that do not seize their prey with their claws or wound them with their beaks, but pick up food with their bills.

3. All fish.

4. Locusts.

Fish found dead in the water is generally considered unclean. Swine's flesh is held in utter abhorrence.

In Malabar, meals are generally taken three times a day, an early morning one, which consists of rice over from the evening before, a meal before midday, and one in the evening. Māppillas will eat anything that is good and have no prejudices. The staple articles of diet are rice, jack fruit, cocoanut, vegetables, and curry. Meat is too expensive a luxury to be indulged in more than occasionally, but when procurable they will eat as much as they can get.

Articles of daily diet.



All kinds of liquor and drugs are forbidden in the Korān.

Drugs and liquor. Māppillas are very strict about this and never touch liquor of any sort or any intoxicating drugs. They however love gambling, although they acknowledge it to be strictly forbidden by their religion.

The usual Muhammadan salutation is 'Salām alaikum,' 'the peace of God be with you.' When a person makes a salām and any of the assembly rise and return it, it is considered sufficient for the whole company. The lesser number should always salute

Salutations. the greater; he who rides, should salute him who walks; he who walks him who stands; the stander the sitter; and so on. A man should not salute a woman on the road; and it is considered very disrespectful to salute with the left-hand.

The Māppilla of the coast is generally speaking, a big, fleshy man of poor stamina but with distinct traces of Arab blood; in the more inland talūks he is of a smaller type, but of stronger constitution and better physique. Their faces and hair, in very many cases, are quite unlike and distinct from other classes and races in Southern India. The men shave the entire head, but wear the beard and a small moustache kept closely trimmed. In personal appearance they are a fine athletic race, though by no means generally so good-looking as their fellow countrymen the Nayars, and Malabar Hindus of high caste. Those of good and old families have a distinctly Arabic cast of feature. The peculiar height of the cranium observable in many of them would probably strike the ethnologist as remarkable.

Mr. Graeme, describing them as a class, says :—' They are industrious, skilful in trade, crafty, avaricious, rigid observers of the injunction of the Prophet in abstaining from the use of spirituous liquors, regular in worship, and zealous in their attempts to gain proselytes.' They are frugal and thrifty as well as hardworking. They marry as a rule but one wife, and live with her and their children on affectionate terms. The marked difference between Māppilla and Hindu is observable in many ways. All kinds of work requiring pluck, energy, and sustained effort are done by Māppillas, and they have earned a deservedly high reputation as labourers, being steady, tractable, and never troublesome, unless illtreated or abused. Much of the heaviest work connected with the construction of the iron bridges which the Madras Railway Company has thrown over the big rivers of the Presidency, was done by Māppillas, and in the gold mines of Southern India, some of the best miners belong to this class.

To those who treat them with kindness and consideration they become much attached, and of all classes in Malabar they are by far the most serviceable on ordinary occasions, and certainly the most reliable in emergencies. But the hand that controls them must be firm, and punishment when justly merited must be inflicted with severity, for leniency is an unknown word and is interpreted as weakness, and not merely that, but as weakness of which advantage should be taken at the earliest possible moment. Māppillas have a supreme contempt and dislike for Hindus, and will not serve contentedly under native officers or non-commissioned officers of any class except their own. For ordinary Madrasi or Dekhani Musalmans they have little respect or liking, as they consider them to be lax adherents to the faith. Moreover, as Madrasis do not speak Malayālam, Māppillas have no more in common with them than has a Pushtu-speaking Pathan with an Urdu-speaking Hindustani.

Among the poorer classes of Māppillas, the men merely wear a coarse cloth passed once or twice round the body, and on the head many wear a small linen skull cap. In the interior, men of property dress merely in a waist cloth often coloured and of mixed cotton

The Māppilla dress. and silk. On the back of the head a Madras rūmāl is tightly twisted, and an upper cloth, generally white and of fine texture, is thrown over the shoulder. On the coast and in the towns, all above the labouring class wear a short white jacket (angarka), reaching half-way down the thigh. The sleeves are generally tight and reach to the elbow, though sometimes of the usual length; beneath, many wear a loose shirt of the usual Musalman form. On the coast almost all wear a stiff cap four to six inches in diameter, and four or five inches high, stuck on to the back of the head, and round it a rūmāl or turban is often twisted. The cap is made of twisted silk thread, and the finest sorts are brought from the Laccadive Islands. Sometimes this singular head-dress is made of coloured paste-board and is several inches high. As a military head-dress, Māppillas much prefer the tarboosh or fez to the turban.

The dress of the women is much more modest than that of the Hindu females. The poorer classes wear a cloth reaching from the waist to the ankles which is generally of a dark blue colour, a loose jacket of thick white cloth with long sleeves reaches a few inches below the hips, and a smaller cloth, thrown over the head, which falls upon the shoulders. Among the higher classes the dress is much the same, the only difference being in the materials and colours. The upper cloth worn abroad is generally, with them

so large as to effectually conceal the figure, and is used as a veil. Necklaces are worn, and earrings of coiled silver wire are inserted into the upper part of the ear.

Both men and women often wear, on a cord round the waist, two or more talismans of a cylindrical shape made of silver or brass, in which they keep scraps of paper, with passages from the Koran, as charms.

Among Muhammadans we find, as might be expected, a distinct expression of religious condemnation of all magic as a sin, because it is regarded as treason against God. Sorcery of all kinds is however known and incessantly practised. Much business is done in amulets, charms, spells, exorcism, magic mirrors, cabalistic figures, divination, sortilege, and the like; nor do the common people curse a sorcerer unless his dealings or deeds be wicked. The magi-

cian of Islām is he who hath power over the genii, or over fairies, and who will cast out devils by magic circles and incantations which are considered unorthodox by Muhammadan divines, and who is also acquainted with talismans for causing a devil to enter into possession of an enemy's body. Then there is the minor sorcerer, who prepares love philtres and helps to discover thieves, or to find out what absent wives and friends are about by the aid of the magic mirror.

The enquirer may take a step even lower and consult inspired Shāmanists, who inhale the Divine afflatus, and deliver their reply in a frenzy. These professional convulsionists used to be notorious for oracular powers upon the Malabar coast, where their custom was to work themselves into violent hysterics, when they thundered out such curses or prophecies as the occasion demanded.

But though all these arts are denounced by rigid Muhammadan divines, especially by the Wahābi sect, still, most natives in India believe in witchcraft, and no one is bound, on religious grounds, to prosecute a sorcerer. The latter in fact, lives under laws which instead of condemning him, interfere actively to protect him from molestation. The Penal Code does indeed contain one section (No. 508) that might reach sorcerers; but this section it may be remarked, merely continues the ancient oriental distinction between black and white magic; for, while it forbids the threatening of evil, it does not prohibit the promise of good, though one can be no more an imposture than the other.

There are many peculiar customs noticeable, most of which, however, are common to Muhammadans anywhere in the south of India. Trials by ordeal were, and still are, very common, and belief in the

potency of the evil eye meets one at nearly every step throughout the land. A house or a shop is being built; there often is to be found exposed in some conspicuous place an image, sometimes of extreme indecency, a pot covered with cabalistic signs, a prickly branch of cactus, or what not, to catch the 'evil eye' of passers-by, and to divert their attention from the important work in hand. A crop is being raised in a garden visible from the road; vegetables will never reach maturity unless a bogey of some sort is set up in their midst. A cow will stop giving milk unless a shell is tied conspicuously about her horns. The same idea enters into all domestic events and arrangements to an extent that is with difficulty realised by Europeans.

If the truth were admitted, one of the lights in which these people in reality regard their religious belief is that it is a profession for interpreting signs and tokens of the Divine will, and of propitiating a vengeful and powerful Deity who takes a sort of toll on human prosperity and happiness.

In the constitution of the Muslim cult of saints, what among Christians is called the hierarchic intention has had but little influence. Muhammadan saint worship is essentially of popular origin. The Saints of Islām are not always historic personages, they are often admitted into the upper circles of sanctity by a gradual process of beatitude not dissimilar to that which obtains in the Roman Catholic Church.

At first we have the grave of one whose name, birth-place, and parentage are well known in the district; if he dies at home his family often set up a shrine, install themselves in possession, and realise a handsome income out of the offerings made thereat by visitors; they then, if the shrine prospers and its virtues are well established, become hereditary keepers of the sanctuary. On the other hand if the holy man wandered abroad, settled near some village or sacred spot, became renowned for his sanctity or his afflictions, and there died, the neighbours think it great luck to have the tomb of so holy a personage within their borders, and the land-holders administer the shrine by manorial right. In Afghanistan certain villagers close to our frontier, recently arranged to strangle a saint who had taken up his abode among them, in order to ensure that his tomb should be within their lands. In the course of a few years, as the recollection of the man's personality becomes misty, his origin becomes mysterious, his career takes a legendary hue and his birth and death are both declared to have been supernatural.

This system of canonisation has grown out of the world-wide belief that rigid asceticism and piety combined with implicit faith, gradually develop a miraculous faculty. The popular theory is that relentless austerity extorts supernatural power from the reluctant Deity, and the exhibition of marvellous devotion, or contempt for what is valued by the world, stimulates inventive credulity. He who does such things is sure to be credited with miracles, probably during his life, but assuredly after his death.

The vernacular of the district, popularly known as Malayālam, but more correctly written as Malayālma or Malayāyima, claims to be placed, says Dr. Caldwell, next to Tamil in the list of Dravidian tongues, on account of the peculiarly close relationship to Tamil in which it stands. It has not been much cultivated as an independent literary language and scholars who have studied it of late years have been attracted to

The language. it, rather by the philological interest attached to it, than by anything else. Besides the large percentage of Sanskrit and Tamil words, the language has taken in Arabic words brought by merchants; Portuguese words contributed by the early Portuguese settlers; Hindustani words introduced by the Musalman immigrants of Moghul and Pathan extraction; and lastly, English words that have been vernacularized ever since British supremacy in the land.

While however the Malayālis have no literature to be compared with that of the Tamil or Sanskrit languages, they have many folk-songs, few of which have been reduced to writing, but which are extremely popular. Some are written in the Arabic character, and their language is a curious polyglot patois of Malayālam, the local vernacular Tamil, Telegu, Hindustani, Arabic, and of many another tongue, a word of which is brought in, here and there, for some special use. The subject-matter usually treats of passing events or affairs of local interest: war is a favourite topic, but whatever the theme may be, there is invariably a deep sentiment of fanaticism, underlying and tainting the whole song. One of the most remarkable relates the circumstances attending one of the Māppilla outrages and recalls with graphic power and a good deal of exaggeration of course, the chief incidents that occurred.

The language is rich in proverbs, and there is nothing a Māppilla loves better than to give a turn to conversation by an apt saying.

The language is written in more than one alphabet, that em-

ployed in the most ancient documents extant—the Jew's and Syrian's copper-plate grants—is known as Vatteluttu. In addition, there is its derived alphabet called Kōleluttu, chiefly used in keeping the records in Rājā's houses. Lastly, there is the modern Malayālam alphabet introduced by Thunchath Eluthachan.

Except among the most wealthy classes education is in a backward condition, and Muhammadans are less ready to take advantage of the Government schools than their more enterprising Hindu neighbours.

Education.

There is a Government school, where English is taught, at the head-quarters of every District, and every Talūk has its own vernacular institution besides the rural schools of the Amshams. These are fairly well attended, but scarcely one in a thousand cultivators is able to sign his name. The education of the Muhammadan youth is much retarded by the obligation imposed by his religion of studying the Korān before commencing to acquire any knowledge of a secular kind. This religious instruction commences at the age of four, and is often continued until the lad is able to recite the whole Korān, which procures for him the designation of Hāfiz.

The Māppillas as a class are almost, if not altogether, illiterate, and do not appear to recognise the advantages of education except for the purpose of facilitating their trading operations, or if soldiers, to secure advancement to the commissioned and non-commissioned ranks. Nevertheless their intelligence and aptitude to learn are beyond question, as is proved by their proficiency in signalling. At Ponnāni there exists a Muhammadan college founded it is said, some 600 years ago by an Arab named Zeyn-ud-din. He took or received the title of 'Makkdūm', an Arabic word meaning 'first or foremost in an assembly,' etc. He married a Māppilla woman and his descendants, in the female line, have retained the title. The present Makkdūm at Ponnāni, is the 24th or 25th in the line of succession. The students at the college are supported by the townspeople, the custom being to quarter two students in each house. They study in the public or Jammāt Mosque and in their undergraduate stage are called Mūllas. There is apparently very little system in their course of study up to the taking of the degree of Mutaliyar, *i.e.*, elder or priest. There is no examination, but the most diligent and able of the Mūllas approach the Makkdūm and request permission to join in the public reading with him, at the 'big lamp' in the Jammāt Mosque. This, if granted, is considered as a sign of their fitness for the degree, which they forthwith assume.

Partly owing to a greater variety in their standard of living and other causes, Muhammadans live longer and are usually more prolific than Hindus. They house, clothe, and feed themselves generally on a more lavish scale, and adopt every possible occasion for display. As a natural consequence they are poorer, more in debt, more in the hands of the money-lenders, and though equally dependent on the soil, are less able to take advantage of a good season than their thrifty Hindu neighbours.

According to the ordinances of Islām, women must be secluded in the Zenāna or women's quarters; but though this custom is generally adhered to by the higher classes, it is not always possible in the families of artizans and cultivators. Among the Māppillas the women of the rich coast families who boast of Arab blood keep 'Gōsha'; elsewhere they appear as publicly as females of any other class or race. The order for the seclusion of Muhammadan women emanated from the Prophet himself, who from certain personal experiences which resulted in his sixth marriage, found it advisable to curtail the freedom enjoyed by the daughters of Islām.

Muhammadan women are as a rule kept in great subjection. Their household duties are numerous and keep them continually employed. They churn the milk grind the corn, cook the food, spin, bring in wood and water, and among the poor even assist in some of the lighter kinds of agricultural labour. Their influence in their families is nevertheless often considerable. They keep the purse, arrange the details of family marriages and offer Fatēhas, i.e., prayers and oblations of food, etc., to the memory of deceased relations. They are, with rare exceptions, utterly uneducated and superstitious in the highest degree.

In Malabar the term 'village' does not denote a street or group of buildings as in England, or even a cluster of houses and the surrounding lands under cultivation as in India generally, or a certain area of agricultural land with two or three groups of houses as in the Madras Presidency beyond the Ghāts, but a collection of separate homesteads scattered among fields or gardens, the extent of area being determined partly by custom and partly by administrative convenience. Such a group is called a Desam which, is said to correspond to the 'Deh' of the desert tracts of Sind. There are however a few villages occupied by non-Malayāli communities, which are grouped on the street system, but those streets alone do not consti-

Conditions of life.

Position of Muhammadan women.

Villages in Malabar.

tute a Desam or, for the matter of that, a village with all its necessary adjuncts as understood elsewhere.

Hospitality to strangers is enjoined by the Korān upon

The duty of hospitality, all Musalmans. Travellers are generally lodged in guest-houses, of which most villages possess one or two. Guests are fed at the public expense and their wants are attended to by the village servants.

The mosques of the Māppillas are quite unlike those of any other Muhammadans. Here one sees no minarets. The temple architecture of Malabar resembles that of Nepal; nothing like it exists between the two countries, and the Māppilla mosque is much in the style of a Hindu temple, even to the adoption of the turret-like

Māppilla mosques, edifice which, among Hindus, is here peculiar to the temples of Shiva. They often consist of several stories, having two or more roofs, perhaps in imitation of the Kaaba at Mecca, one or more of the upper stories being usually built of wood, the sides sloping inwards at the bottom. The roof is always pent and tiled; there is a gable end at one extremity, the timber on this end being often elaborately carved. The general use now-a-days of cheap German mission-made tiles is bringing about strange metamorphoses in the architecture of Hindu temples and Māppilla mosques, the picturesqueness of which is disappearing altogether, and in a few years it may be difficult to find one of the old style. Many Māppilla mosques were once Hindu temples. Every Māppilla would shed his blood rather than suffer an indignity to a mosque. It would be the case of the Malapūram Shahids all over again; for once religious enthusiasm is aroused, death has no terrors for these fanatics. Every Muhammadan village has its Id-gah,* and its masjid or mosque, at which a Kāzi, Mullah, or Imām, is in attendance. He receives certain fixed dues from the villagers in return for his religious ministrations.

Although the Korān enjoins personal cleanliness, Muhammadans except those of the highest classes, do not pay as much attention to their ablutions as Hindus. Ablutions are of two kinds, *viz.*, Wazu or

Personal habits, the washing of the face, hands and feet, etc., which is necessary before every prayer; and Ghusal or the washing of the whole body after certain

*The Id-gah is generally a low platform of earth at the back of which is a high whitewashed wall with lofty minarets at each end, and in the centre raised above the platform, is the mimbar or pulpit from which the Maulvi reads the prayers. The Id-gah is always built so as to face Mecca. The village Masjid generally consists of a large room with three arched entrances roofed with three domes, a large one in the centre and two small ones at the sides.

legal defilements. In sandy countries where water is scarce, or in the case of illness when the application of water might be inadvisable, the Wazu may be performed by clapping the open hand on fine sand or dust, shaking it off, drawing the hand over the face, then, after placing the hands on the sand a second time, drawing the left hand over the right up to the elbow, and then in like manner the right over the left.

Besides the ablutions prescribed by their religion, Muhammadans observe certain practices called Fitrat, which have been prevalent among Arabs since the time of Abraham. The more important of these are the clipping of the moustache, so that the hair may not enter the mouth ; not cutting or shaving the beard ; cleaning the teeth ; cleansing the nostrils with water at the usual ablutions ; cutting the nails ; pulling out the hair under the arms ; and a few other similar customs. Most of these practices, though sanctioned by Muhammad were not directly enjoined by him, and some, such as the rules with regard to not shaving the beard, are therefore ignored. This is particularly the case among Shiahs.

Slavery in India has been illegal since 1843, but before that time it was almost universal, particularly among Musalmans. Muhammadan

Slavery.

law recognised only two kinds of slaves, *viz.*, infidels made captive in war, and their descendants. In practice however a title to slaves could be acquired by purchase, donation, or inheritance, and wealthy families frequently imported African slaves of both sexes through Arabia who were called Habshis or Abyssinians. The sale of free female children by their parents in times of famine, and of Hindu widows by their relations, was also at one time extremely common. These slave girls, in Musalman households, become the concubines of their owners and were known as Laundi or Bandi. Their bastard offspring generally assumed the status of their fathers, and this probably explains why we find among Indian Muslims so many Saiyids and Shaikhs pretending to an Arab origin, with physiognomies which are unmistakably Aryan or Dravidian.

CHAPTER V.

Recruiting.

The fighting capacity of most Asiatics depends to a large extent

Introductory remark.

upon hereditary instinct and social status. Hence it is a matter of supreme importance that the men enlisted for our service should not only belong to races whose martial qualities are well authenticated, but also that they should, socially and physically, be the very best men of their class. To attain this ideal, or in any way approach it, the first essential is to establish a good connection in the districts from which the corps is recruited. If this proviso is carefully attended to, a fairly constant supply of recruits of good stamp will generally be obtained without difficulty. If on the other hand, it is neglected or disregarded, the ranks will be gradually filled by an undesirable class of recruits, and the corps will gradually deteriorate in moral, and probably also in efficiency. The evil results may not be immediately apparent, but as low class men gain promotion to the commissioned ranks they will naturally attract their own connections to the regiment, and a ring will be thus established very difficult to break through, which cannot fail to have an injurious influence on recruiting through the powerful deterrent effect it is bound to have on the very classes whose enlistment it is most desired to encourage. The recruiting of Muhammadans, especially in the south of India requires to be conducted with the greatest care; for Islām is essentially democratic in its tendencies, and as has already been explained, the humbler castes, and even outcaste classes of Hindus will often become Muslims with the sole object of breaking away from the thralldom of their degraded position. The change of religion and name is generally followed by the fabrication of a fictitious pedigree, and to give the latter a semblance of authenticity, it is not unusual to adopt some high-sounding title such as 'Khān,' 'Beg,' 'Mirza,' or 'Saiyid' which is of course assumed with the deliberate object of concealing an ignoble origin. This practice however, is more noticeable in Northern India than in the South, and it hardly exists at all in Malabar though fairly common in the Carnatic and the Dekhan.

The Māppilla recruiting ground is chiefly to be found in Ernād and Waluvanād, the two great inland talūks of Malabar, although Ernād has a small coast line to the south-west. Ponnāni taluk is also a

great Māppilla centre and recruits are also obtainable in Palghāt, though they are not of the best class.

Small isolated attempts to recruit Māppillas were made by various regiments quartered in Malabar some years ago, but without success. This was probably owing to the fact that the trial was made on too small a scale and that the system of mixed companies interfered with their clannish propensities. The district officers also predicted certain failure, on the grounds that Māppillas would not serve away from their own country; their predictions however have proved to be false and men now come forward in fair numbers for enlistment.

It was not until 1896 that we began to enlist Māppillas in the 17th and 25th Madras Infantry, now known as the 77th and 78th Moplah Rifles. These regiments at present draw their men principally

from Ernād and Waluvanād. These talūks run up into the highest ranges of the Ghāts, where work is scarce and the population more than ample for the requirements of the land. Labourers from these parts are much sought after by planters and agents from the Kola: gold-fields, on account of their hardiness and fine physique. Some however prefer to enlist. The men are generally smaller than the coast Māppillas, and do not show much trace of Arab blood; but they are hardy and courageous, and with their superior stamina make excellent fighting material. Very good shikāris are to be found among these hill Māppillas.

The coast Māppillas show more Arab blood, but being generally engaged in trade are usually too well off to care to enlist. The poorer classes who labour in the docks, etc., are robust and well built; but so long as they are able to earn from 12 annas to a rupee a day as coolies, they will not come forward for military service. Some however have been obtained from Cannanore and Edakad in the north, and from Chavakad in the south.

It has been found that the secret of success in recruiting Māppillas is to restrict enlistments, as far as possible, to lads of from 16 to 18 years of age. Caught young and properly trained they generally turn out good soldiers. The older men on the other hand are more difficult to manage and will not submit so readily to discipline.

One of the greatest difficulties experienced in the enlistment of Māppillas is the absence among them of chiefs, or head men of authority, who might have been brought to influence the community and

Recruiting difficulties.

bring in recruits. In most other classes and races, especially in Northern India, men of position and authority are to be found in plenty to come forward, take direct commissions, and bring their 50 or 100 approved recruits to the colours. Among the Māppillas, men of wealth and good family (tarawād) are certainly to be found, but they have little influence beyond their immediate circle of employés. The Tangals who still wield such a power in the land confine themselves to their religious duties and pursuits.

Probably the most central and suitable place for the head-quarters of recruiting parties is Malapūram in Ernād. A Civil medical officer is stationed there, and it is in convenient proximity to the railway.

When a corps is in want of recruits, the ordinary procedure is for the commanding officer to intimate the fact to the recruiting staff officer concerned, and to detail a party,

System of obtaining recruits. under a native officer or non-commissioned officer, to proceed to the district from which the men are required, and there work under the orders of the recruiting staff. It is of great importance that full information should, in the first instance, be given as to the precise class, clan, and portions of the country from which the particular recruits are required, as omission to do so is often liable to cause great inconvenience and delay.

In selecting a recruiting party the first consideration is to choose men who belong to the part of the country from which the recruits

Selection, composition, and strength of recruiting parties. are to be drawn. The tahsils and talūks of a district are generally a good guide. If the men composing the party belong to the district in which they are working, they are likely to procure recruits of a good stamp with greater facility than men locally unknown. If possible a native officer, who is a man of good position among his own people, should be placed in charge of the party, as his personal influence will generally be found of assistance. But should a native officer not be available, a good plan is to send a non-commissioned officer who has hopes of early promotion, as he is more likely to work hard on that account, knowing that an unfavourable report from the recruiting staff officer, a badly chosen batch of recruits, or unnecessary delay in procuring them, may seriously retard his advancement. In any case, not only the commander of the party, but the men as well, should be specially selected for the work, and calculated from their position and bearing to give the intending recruit and his family a favourable impression of the service. This will go a long way towards counteracting the influence of foolish parents, who as a rule, are

very much averse to their sons leaving home, and often dissuade them from enlisting when the lads themselves are anxious to do so. It is not inadvisable to allow the commander to choose his own party, as he is likely to be acquainted with men of his district who possess the necessary qualifications. Moreover, being himself responsible for the work, he will probably select good men. A certain amount of discretion is necessary in judging results, thus a bad harvest may rapidly produce a large number of recruits, while a good year may possibly not give half the number in the same space of time. Again in a sickly season a number of the recruits brought in may be disqualified medically and the blame is liable to fall on the recruiting party. The strength of the party will entirely depend on the number of recruits required, but there should always be sufficient to permit of the men working in twos or threes instead of singly.

When the date and place at which the recruiting staff officer wishes the party to report themselves to him have been ascertained, the men should be despatched accordingly, and ordered to leave their addresses at the post offices and police stations they pass through. They should also be provided with addressed post-cards, so that they may be able to report progress, and communicate periodically with their regiments and the recruiting staff officer. If the party works properly, none of the recruits brought in for inspection should be below the standard of height and chest measurement, nor should they have any very obvious physical defects such as prominent varicose veins, flat feet, or knock knees; should they be manifestly inferior, a disallowance of the money spent on subsisting these recruits will be pretty sure to prevent a recurrence of such slackness. Recruiters will sometimes spend the greater part of their time in their villages, and when only a few days remain, pick up any material that offers and bring it in for inspection. A knowledge that this procedure is likely to result in pecuniary loss to themselves acts as a wholesome deterrent. Parties cannot usually however be held responsible for bringing in recruits who have previously been rejected on medical grounds, as there are men who will offer themselves for enlistment, well knowing that they will not be passed, for the sole purpose of gaining the subsistence money. The only way to prevent frauds of this kind is, in the case of recruits from British territory, to prosecute the individuals if detected doing so more than once. For a month to six weeks at the outside is all that a recruiting party should be allowed to stay out, as in that time they will have exhausted their power of



producing recruits from the area in which they have influence. The recruiting party should be made absolutely responsible that the men they bring in are of the class they represent themselves to be, and it should be impressed on them that a few really good recruits of the right sort and with good physique are better than a number who only just come up to the required standard.

Much assistance can be obtained by notifying the presence of a recruiting party to the local civil authorities. Tahsildars, Patels, and Station

House Officers can send out messages, give notice in the villages of the dates when the party will probably arrive there, and collect intending recruits.

When the members of the recruiting party have collected their recruits, they take them to the place fixed by the recruiting staff officer for his inspection. Those approved by him are sent with one of

Disposal of recruits and medical inspection. the party, for examination, to the most conveniently situated station at which there is a medical officer; the remainder of the recruiters are then sent out again to collect the balance of the recruits required. The recruiting officer returns to his headquarters, or to his camp if he is on tour, completes the nominal rolls and documents of the recruits, and despatches those finally approved to their regiments.

It is important that recruits should be examined as near to their homes as possible, especially when off the line of railway, as it spares them long marches and often secures recruits who would not otherwise enlist; it also reduces final rejections to a minimum, and saves rejected men having to return considerable distances to their homes.

Recruits provisionally enrolled by a party receive pay from the date of provisional enrolment to that of joining regimental head-quarters or until date of rejection by the recruiting or medical officers if they are not finally approved. Rejected recruits are given free tickets back to their homes, if they can perform the journey by rail or river steamer, with subsistence allowance at the rate of two annas a day, for the whole or any portion of the journey which has to be done by road.

The descriptive rolls of recruits enlisted in British territory should be sent for report, as soon as they join, to the civil authorities of their districts; but the verification of a recruit's character, unless he happens to be personally known to the recruiting party, depends almost en-

Verification of recruits.

tirely on the honesty of the Adhigari or local civil official, and though the latter can generally be depended on, he cannot be said to be absolutely reliable. It is therefore advisable to make recruiters personally responsible for the men they bring up, as in that case they will make careful enquiries before enlisting a man. If a recruit enlists under false pretences, he is pretty sure to be found out sooner or later by the men of his company; but it may then be difficult to get rid of him, and in any case Musalmans are more liable to screen an offence of this kind than Hindus, as they are unaffected by the caste and cooking prejudices which would probably influence the latter.

Recruiting at fairs and festivals is sometimes productive of excellent results, as lads will often attend them with the express object of enlisting; either because no parties have visited their part of the country lately, or because their parents will not allow them to enlist at their homes. The method has its disadvantages however, the chief among which are that the recruits offering themselves, having come from various districts, are certain to be strangers, and it is impossible to verify the description they give of themselves, moreover they not infrequently give the recruiting party the slip after having been fed for several days, and it is generally impossible to trace them.

Patience, tact and judgment are necessary to make a good recruiter, and men who show special capacity for this difficult work should be given every encouragement. They may be rewarded by promotion, or by the entry of a favourable remark in their sheet rolls, or any other form of recognition which the commanding officer considers suitable and calculated to make recruiting a popular duty. On the other hand it is generally inexpedient to punish an unsuccessful recruiter unless gross laziness or negligence can be proved against him; for if the men find that want of success or lack of judgment renders them liable to punishment, they will naturally shrink from volunteering for this duty through fear of the consequences in the event of failure. The best plan in a case of this kind is not to employ such men a second time.

The presence of a British officer with the party is a very great advantage and considerably facilitates work, as it gives recruits greater confidence if they can see one of the officers under whom they are going to serve. The party also works better, and much time is saved by undesirable candidates being weeded out on the spot, instead of having to await inspection by an officer of the recruiting staff.



Unfortunately it is seldom possible to spare British officers for this duty ; but those who can obtain leave to accompany a recruiting party in the cold weather would derive much advantage from such a tour by getting to know more about the country from which their men are drawn, and they could at the same time obtain some sport. To take full advantage of a trip with a recruiting party, an officer should march slowly and make fairly long halts at good centres ; he should send out the men of his party in twos and threes to the surrounding villages, to advertise his presence and bring in recruits. If he makes the acquaintance of the Tahsildars, Adhigaris, and Patels of the district, they will often help him by sending out information. In some districts retired native officers will often come a long way to see a British officer, and not infrequently bring in lads who are anxious to enlist.

The regulations on the subject of recruiting are contained in
Army Regulations, India, Volume II.
Regulations.

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